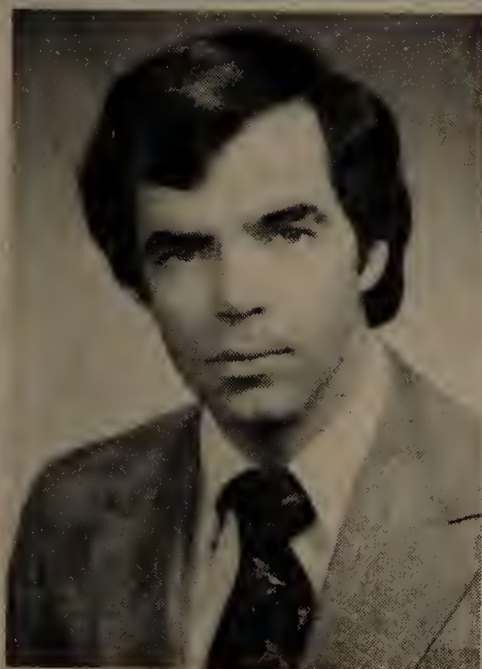


Gay Community News

VOL. 6, NO. 31

THE GAY WEEKLY 50¢

MARCH 3, 1979



Testimony for Mass. Employment Bill



**Body Politic
sues
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Hearing Held for Mass. Employment Bill

By Eric Rofes

BOSTON — The Massachusetts Legislature's Committee on Public Service heard testimony on Tuesday, February 20, on House Bill 2650. The bill calls for an amendment to Chapter 31 of the General Laws, which would insert a paragraph making it illegal to discriminate in hiring or firing on the basis of affectional or sexual preference in public employment.

The bill, sponsored by Barney Frank and 26 others, is the same bill that has been filed since 1973. It has received a favorable recommendation from the committee since the bill's inception.

In his testimony, Rep. Frank acknowledged that the committee "has been greatly responsive in the past" to the bill. Frank called on them to "bring some rationality to our system of public employment."

David Gearhart, secretary of the Massachusetts Caucus for Gay Legislation, spoke of the need for protection against discrimination against gay people in the state. Acknowledging that people question why this piece of legislation is brought to the State House each year, Gearhart explained, "The simple fact is that the discrimination that caused our formation years ago still is an inherent and sometimes devastating element in the life of a homo-

sexual."

Judy Arnold of the National Organization for Women's Lesbian Task Force spoke of the bill as "a test of the moral fibre" of Massachusetts. Calling on the committee to continue their support for the bill, Arnold said, "All across the state, thousands of people live in fear — fear that they might lose their means of support." She called on the committee to give the bill a favorable recommendation.

Arnold was followed by Elizabeth Dunn, state coordinator of NOW, who echoed Arnold's statement and asserted that "Discrimination against gay people is a form of sexism. . . . All citizens should be assured fair employment opportunity."

Robin MacCormack, special assistant to Boston's Mayor Kevin White, presented the written testimony of the Mayor. White's statement read: "We have prohibited discrimination in employment based on sexual preference in Boston. We did this by my Executive Order and we did it three years ago. I signed that order not simply because of my belief in the right of every Bostonian to an equal chance at a job, but also because I believed it was a measure whose time had come. We in Boston feel that the time has come for the legislature to act." Mac-



Two of the bill's sponsors Rep. Barbara Gray and Sen. Jack Backman

Cormack also read the testimony of Buford J. Kaigler, Commissioner of Boston's Human Rights Commission.

Other people who offered testimony were Karen Hudnor for the Civil Liberties Union of Massachusetts, Dr. David Newton, professor at Salem State College, and John Coleman Walsh for the Massachusetts Federation of Teachers, a division of the AFL-CIO. A written statement of support of the bill from the Citizens for Participation in Political Action (CPPAX) was also presented to the committee.

No testimony was heard opposing the bill.

The bill is sponsored by the fol-



lowing legislators:

Senators: Jack H. Backman (D-Brookline), Edward L. Burke (D-Framingham), John C. King (D-Danvers), Robert A. Hall (R-Fitchburg), Sharon M. Pollard (D-Methuen), Bill Owens (D-Boston), and Allan R. McKinnin (D-Weymouth).

Representatives: Barney Frank (D-Boston), Mel King (D-South End), Barbara Gray (R-Framingham), John A. Businger (D-Brookline), Doris Bunte (D-Roxbury), William D. Benson (D-Leverett), Stephen J. Karol (D-Attleboro), Mary J. Gibson (D-Belmont), William P. Nagle (D-Northampton), John E. Murphy, Jr. (D-Peabody), Sandra Graham (I-Cambridge), Philip W. Johnson (D-Marshfield), Ann C. Gannett (R-Wayland), Michael J. Barnett (D-Reading), James G. Collins (D-Amherst), Royal L. Bolling (D-Dorchester), Andrew H. Card (R-Holbrook), William Bickford (D-Berlin), Nicholas Paleologous (D-Woburn), and David B. Cohen (D-Newton).

Analysis of Mass. Gay Rights Status

By Joe Martin

BOSTON — This year marks the seventh consecutive session in which the Massachusetts Legislature considers the package of gay rights proposals filed by Rep. Barney Frank (D-Back Bay) and others. The measures submitted are essentially the same as those filed in the last few years. There are three bills. H 2650 is designed to prohibit discrimination on the basis of sexual and affectional preference in state civil service employment. H. 2527 is a more comprehensive anti-discrimination proposal encompassing housing and private employment. And, always the most controversial and least likely to succeed, there is the private consenting adults legislation as it is commonly termed, H. 5498.

Notwithstanding the Dade County vote and the onslaught of the New Right, the Legislature came closer than ever to enacting one of the bills, the civil service measure, in 1977. In early June, the proposal overcame obstacles in the more traditional Senate with the help of Sen. Chester Atkins (D-Concord) coupled with the hands-off approach of Sen. William Bulger (D-South Boston) who acted as presiding officer during Senate readings. Months later, in October, the same measure failed in the House of Representatives by a marginal number of votes. The defeat followed a lengthy floor struggle which had occupied the lower chamber for nearly a week.

As always, it is important to maintain a gay presence in the State House this year and the efforts of the lobbying coalition which includes the Massachusetts Caucus for Gay Legislation and the NOW Lesbian Task Force deserves strong support. At the same time, expectations for success should not become inflated. If enactment of any of this year's bills is secured, Massachusetts civil libertarians may chisel another notch in their belts. But in the year that many politicians, locally and nationally, have baptized themselves as born-again conservatives, chances are slimmer for a gay rights victory in the Legislature.

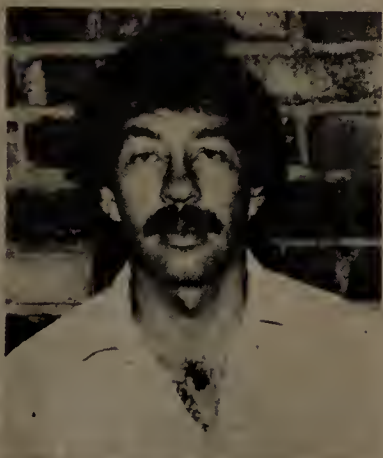
The gay rights cause is considered a classic "liberal" issue. Born-again conservatives and many image-conscious legislators relish attacking anything resembling "liberalism" these days. The neo-conservatives in the Legislature feel that the election of Gov. Edward King last November has provided them with a conservative mandate. They feel that time and the public are on their side. Already the Legislature has moved to raise the drinking age in Massachusetts. In the Year of The Cut, whether the "mandate" can sweep the session with a litany of conservative successes remains to be seen. The tone has been set however. While the gay and lesbian political efforts may achieve successes in other political strata, the gay rights effort in the Legislature may be encountering the start of a lengthy stalemate, with years of struggle ahead.

Body Politic Sues Toronto Star

TORONTO, CANADA — Less than a week after they were acquitted of making use of the mails "for the purpose of transmitting or delivering anything that is indecent, immoral, or scurrilous," *The Body Politic* has announced that it has filed a libel suit against the Toronto Star Newspapers, Ltd., and its editor-in-chief Denis Harvey, charging that the paper "inflamed and prejudiced public opinion" of *The Body Politic* and its publishers, Pink Triangle Press.

The charges came after the *Toronto Star's* February 15 issue ran a banner headline in red ink, stating "Now Give Us Wintario Cash!" The *Star's* story alleged that *The Body Politic* was asking for money to reprint "Men Loving Boys Loving Men," the article that was the focus of the magazine's trial. In an editorial, the *Star* stated that "Pink Triangle Press, in announcing that they now feel entitled to a Wintario grant from the government in order to reprint the offending article, is provocative rubbish. . . it doesn't follow that the legal vindication of *The Body Politic* entitles it to government funding as a magazine whose ideas and information deserve public support." Wintario funds are proceeds from the Ontario lottery.

Body Politic collective member Gerald Hannon told *GCN* that he does not know where the *Star* got their information for the story. Hannon explained that, "At the press conference we held after the acquittal, we were asked a question about funding, and we said that we would apply for the Ontario Arts Council grant. I don't



Gerald Hannon

know how they made that into Wintario." The magazine has received grants from the Ontario Arts Council three times since 1975.

The acquittal of *The Body Politic* has caused conservative justice critic Eldon Woolliams to call for legislation redefining obscenity. Woolliams told the House of Commons that, if Parliament had approved the new definition of obscenity proposed by the Common's justice committee last year, the magazine would have convicted. Woolliams later said in an interview that Parliament must stop what he believes is a growing market in child prostitution and pornography.

Gerald Hannon told *GCN* that "People like Woolliams are deliberately confusing the issues." *The Body Politic* was not charged under obscenity laws but was facing immorality charges.

The Crown has announced that they are considering appealing the decision to acquit the magazine, but *The Body Politic* has not heard a decision from the Attorney General.

Anti-Abortion Threat Increases in New Mexico

By Betsy Smith

ALBUQUERQUE, NM — Four bills recently introduced into the New Mexico House of Representatives that place severe limitations on abortions, provide for care of any fetuses who should survive abortions, and call for a constitutional convention have outraged feminists and all people working for the Right-to-Choose movement in New Mexico.

Linda Kirk, a member of Right-to-Choose and the Religious Coalition for Abortion Rights explained the first bill. "The Right-to-Lifers were so thrilled with the passage of the Akron, Ohio ordinance that they modeled a similar bill after it here. It requires that 48 hours before having an abortion, a woman is to be given 'fetal development information' which basically means a list of everything that could possibly go wrong and pictures of fetal development. Also, parents of a minor must be notified 24-48 hours before an abortion, and the husband of any married woman must also be notified."

The major thrust of the second bill is to attempt to legislate the viability of the fetus at 22 weeks' gestation. Currently, the viability of the fetus is determined on an individual basis by a physician assessing the maturity of the fetus. Means would be provided for any fetus born alive to become a ward of the state and the Attorney General would appoint a guardian for the litigation period. A second physician would be required to be present during a late stage abortion to keep the fetus alive and care for it if it is born alive.

Another proposed law introduced last week would require that no state funds be used by an agency of the state (this includes any hospital or institution which receives state funds) to perform abortions unless it is necessary to prevent the death of a woman or in the case of rape or incest if reported within 72 hours.

This could severely limit the availability of abortions for many women.

The last bill is calling for a convention to amend the U.S. Constitution. Linda Kirk pointed out, "34 states must legislate the need for a constitutional convention in order for it to happen. 14 states have done so — if it passes here, New Mexico will be the fifteenth. What they are trying to do is amend the constitution to give personhood to a fertilized egg. If an egg is a person, then abortion is homicide and this could prevent the use of contraception. It could totally disrupt our legal system." There has not been a constitutional convention since 1787.

Organizations which have been working together to fight the passage of these bills include: Right to Choose, N.O.W., Women's Political Caucus, Planned Parenthood, Zero Population Growth. When asked about the possibility of the passage of the proposed bills, Kirk responded, "Some feel that the convention bill won't pass but I don't really know about the others. . . . The bills are still being re-worked and I don't know if this will facilitate passage or not. Right-to-Life is very strong here but so is Right-to-Choose."

"We had a pretty good idea this was going to happen, judging from what the Right-to-Lifers have done in other states. There is a strong Catholic voting population here which has put a lot of pressure on legislators; even some legislators who have been pro-choice are being swayed," said Linda Kirk.

Kathleen Lebeck, a lawyer on the Board of Planned Parenthood and an activist in Right-to-Choose commented on these proposed laws. "I think the first bill is unconstitutional because of its purpose which is to put roadblocks in the path of any woman seeking an abortion and to make it difficult,

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NEWS NOTES

quote of the week

"You know, I would *like* to be gay, I'd *like* to be part of that oppressed minority so I could belong to the very articulate gay liberation movement. The question of who we love, or who we fuck, ought to be so *irrelevant*." — Neal Travis, former *New York Magazine* columnist and *New York Post* writer, discussing his new novel *Manhattan*, with Doug Ireland in the *Soho Weekly News*.

glad to be gay

MADISON, WI — On Sunday, January 28, Madison saw the premier of its first regular gay television programming. The series, titled "Glad to Be Gay," will be televised every Sunday at 8 p.m. on Cable 4. Cable 4 is the public access channel for Madison.

Madison Community United, an educational organization of lesbians, gay men and their friends, is sponsoring the program as a service to the gay community.

Michael Henry, the project's coordinator, said, "the program provides a forum for ideas, the arts and general open communication and hopefully will bring us all a little closer together, gay and straight alike." Although the program is geared primarily to the city's gay community, the content of the programs is expected to have a broader appeal.

The program will be run completely by members of the United. They have recently trained 25 people at the Madison Community Access Center to do various aspects of the technical end of production. The content of each show, however, is open to anyone in Madison's gay community with a message. Suggested future topics for programs are lesbian mothers, gay people in the church and programs around gay artists and art.

southeastern confab

CHAPEL HILL, NC — Lesbians and gay men from throughout the Southeast will join together here this spring to celebrate and demonstrate "unity through diversity," the theme chosen for the fourth annual Southeastern Conference of Lesbians and Gay Men.

The University of North Carolina at Chapel Hill will be the setting for the conference to be held April 6-8. A focal point of the conference, organizers say, will be a panel representation of lifestyles and skill-sharing workshops.

Registration is \$8, \$4 for limited income participants. Sponsors are encouraged to help defray the registration and travel costs of limited income participants by sending a greater amount.

Information and registration forms are available from Carolina Gay Assoc., Box 39, Carolina Union, UNC, Chapel Hill, NC 27514.

bigot of the month demo

NEW YORK CITY — On Saturday, March 3, 1979 at 1 p.m., the Gay Community Center at Hunter College and the Coalition for Lesbian and Gay Rights are sponsoring a "Bigot of the Month" demonstration.

Queens Councilmember Thomas J. Manton is selected for the dishonor because of his vote against the proposed gay rights bill in the city council. Manton is described as "one of the city's biggest foes of gay rights."

The demonstration will occur at 60-14 Roosevelt Avenue at 61st St. in Woodside, Queens. For further information, phone the Coalition at (212) 924-2970.

black lesbian bibliography

CAMBRIDGE, MA — A bibliography documenting works on the lives of black lesbians will be published in the late spring. J.R. Roberts, a white woman, began the bibliography as a project in the Goddard-Cambridge feminist studies program. In an article in the February issue of *Sojourner*, Roberts explained that she realized that people spoke of "the lesbian experience" as if it were one "experience." Attempting to find material that reflected the diversity of the lesbian community, she started to search out material that wasn't white and middle class.

Most of the 150 to 160 listings that have been compiled to date are from recent times, but several extend farther back in history. Roberts collected material from lesbian, gay and women's journals, as well as from black journals, scientific magazines, and tapes, interviews and research papers. Roberts has attempted to include all the possible information on black lesbians in her bibliography. A review by a black man of Ann Shockley's book *Loving Her* will be contrasted with Beverly Smith's review of the same book that appeared in *GCN*.

Roberts told *Sojourner* that being white made the project difficult. "I'm not the one to be interpreting. My whiteness gets in the way of trying to talk about context and issues."

The bibliography needs financial sponsors. Anyone interested in contributing should contact J.R. Roberts c/o the Women's Center, 46 Pleasant Street, Cambridge, MA 02139.

new york lesbians

BINGHAMTON, NY — The Binghamton Lesbian Community is preparing to host the Fifth Annual New York State Lesbian Conference the weekend of April 20-22. The event brings together hundreds of lesbians from throughout New York for workshops, political discussions and entertainment. It has developed a noteworthy reputation throughout the state, and organizers hope "to see that reputation grow as we try to focus on issues relating directly to our lives, survival and our diversity."

The group is now putting together a Conference Program to provide schedules, maps and local guides, and to print advertising of interest to women and the gay community. The programs will be distributed free during the conference.

Inquiries about having services, businesses, organizations, etc., included in the program should be made by March 1.

For further information contact Lesbian Reality at (607) 722-3629 or (607) 724-8840, evenings.

no Philly nudes

PHILADELPHIA — The Chief US District Judge here has ordered a series of paintings of nudes banished from the courthouse. Judge Joseph S. Lord said he felt the paintings of nude men and women could be offensive. He added that he felt some of the paintings expressed a "lesbian theme."

"They wouldn't be offensive in an art museum, where people go voluntarily," Lord said, "but people come here involuntarily — nuns, priests and children."

The ten paintings which offended the judge were hung in the lobby of the federal courthouse.

James McElhinney, one of the 19 exhibited artists, said Lord's action "is typical of the puritanical Philistinism always associated with Philadelphia. Philadelphia is very backward."

st. james for pres.

SAN FRANCISCO, CA — Margo St. James has announced her candidacy for Presidency of the United States. St. James, founder of the prostitutes group Coyote, announced her "favorite daughter" candidacy on the Republican ticket at the Fifth Annual Hookers Ball here.

"It's time for a woman in the White House," St. James said, "not just as First Lady but as Boss Lady." St. James announced a full feminist platform including decriminalization of prostitution, passage of the ERA, wages for housewives, federally funded rape centers, etc.

St. James said her intention "is to bring up issues that are largely ignored and focus attention on them."

St. James added that she is encouraging "hookers servicing anti-ERA legislators to turn their names into their local National Organization for Women [office]."

same weekend for nazis and gays

PHILADELPHIA — On Tuesday, Feb. 20, the American Nazi Party was granted a permit by federal officials to hold a rally on Sunday, Feb. 25, at Independence National Historical Park. The rally will be held between noon and 1 p.m. in the park near Independence Hall and the Liberty Bell in the downtown area.

The application for the rally was filed by James Guttmann, who described himself as the head of the American Nazi Party. The purpose of the demonstration as stated in the application is as a "white power rally to show white masses the unity of their race." The Nazis also expected the rally to be attended by the New Jersey Ku Klux Klan and the National Socialist White People's Party.

Philadelphia Mayor Frank L. Rizzo went to court to attempt the block the rally and, at GCN press time, the Mayor's motion was still pending. Mayor Rizzo was joined by survivors of the Holocaust in filing his motion in Federal court.

The Nazi rally is scheduled for the weekend when gay people throughout the nation will also be meeting in Philadelphia to discuss plans for a proposed march on Washington, D.C. Jeff Britton, President of the Walt Whitman Democratic Club in Philadelphia, sponsors of the meeting on the march on Washington, told GCN that no organized gay response to the Nazi rally has been planned. Britton said that he feels "they're a bunch of rednecks who should be ignored." He went on to say that any person attending the conference could choose to demonstrate against the Nazis. Britton said he believes there is no connection between the Nazi application date and the gay conference.

Britton also told GCN that the Nazi's original application requested a rally on Saturday, Feb. 24. If that application had been approved, the Nazis would have been marching just one block away from the Quaker Meeting House, where the gay conference is scheduled to be held. On Sunday, the gay conference will be held at the Gay Community Center of Philadelphia across town from the proposed rally.

Local Jewish and black groups are already planning to demonstrate in opposition to the Nazi rally.

women and law

SAN ANTONIO, TX — The 10th National Conference on Women and the Law will be held here March 29 through April 1. The conference is sponsored by the Women's Law Caucus at the University of Texas School of Law and is organized by law students "to promote the equality of women through educational workshops, to provide opportunities for women to develop and exchange technical and litigation skills, and to promote a nationwide support network in the field of sex discrimination law."

Over 100 workshops are being planned, plus keynote speakers and entertainment. Child care will be available.

For registration materials write, Tenth National Conference on Women and the Law, University of Texas School of Law, 2500 Red River, Austin, TX 78705.

from chairman to chairperson

BOSTON — An open hearing on House Bill 2453 was held on Tuesday, Feb. 20 before the Massachusetts Legislature's Committee on Public Service. The bill, filed by Rep. Kevin Poirer (R-North Attleboro) by the request of Paula Fernandez, would amend Chapter 41, Section 108C to include an additional sentence: "Whenever a title which connotes gender is applied to an individual that title shall be replaced with a generic term." This would make provision for the use of generic terms in any town when a title which denotes gender is applied to an individual under the personnel administration law.

Testifying before the committee, Paula Fernandez, the petitioner of the bill said that the bill would be "bringing laws into compliance with the state ERA amendment that was passed in 1976. Rep. Michael Barrett (D-Reading) a member of the committee asked for examples and Fernandez cited the change of the word "chairman" to "chairperson." Elizabeth Dunn, state coordinator of the National Organization for Women, called the bill an example of "important ERA implementation legislation."

gay book funded

HIGHLAND PARK, MI — A book dealing with gay issues by an openly gay poet has been funded by the Michigan Council for the Arts. *The Male Whore's Song* by Guy Summertime Veryzer was published in January by Fallen Angel Press.

Veryzer was born and trained in Detroit as an artist and has shown work at the Detroit Gallery of Contemporary Crafts, Detroit Artist Market, the 1976 Michigan Craftsmen Exhibit, and Gallery North. Veryzer did the graphics for this, his first published book.

The Male Whore's Song is a loosely connected cycle of poems exploring the themes of sexuality and depersonalization — songs of desire and sensuality.

Veryzer now lives in New York City.

The book is available through Fallen Angel Press, 1913 W. McNichols Rd., Highland Park, MI 48203, and thanks to the Michigan Council for the Arts subsidy, costs only \$2.95 for the paperback edition.

gay festival in philadelphia

PHILADELPHIA — The second annual Philadelphia Gay Cultural Festival will open on Saturday, Mar. 10 with performances by Pat Bond, the comedienne who told of her life in the Women's Army Corps (WAC) in the film *Word Is Out* and Tom Wilson, a singer/songwriter whose album, *Gay Name Game* was recently released by Aboveground Records. David Fair, one of the festival's organizers, explained that "over 15 events are planned for this year's festival. We'll be presenting some of the best known gay and lesbian artists in the nation, as well as highlighting the best in local talent."

Last summer, the gay festival became a subject of controversy when several legislators protested the award of a \$1,000 grant made by the Pennsylvania Council on the Arts to the festival. Efforts to rescind the grant failed.

For more information on the festival, call (215) 386-3916.

new health directory

NEW YORK — The National Gay Health Coalition will be publishing the first edition of the *National Gay Health Directory* this spring. The directory will be distributed free of charge to those people attending the second annual National Gay Health Conference in New York City on May 18-20. There will be an initial press run of 5,000 copies. Copies that are not distributed at the conference will be sold throughout the nation at a nominal charge to benefit the coalition.

The writers of the directory are currently soliciting both free listings from persons or agencies that provide health-related services to lesbians and gay men, and advertising from the community at large. For further information, advertising information, or a brochure on the conference, write National Gay Health Coalition, 55 West 26 St., No. 402, New York, New York 10010 or call (212) 725-0114. In Boston, call Ron Vachon at the Fenway Community Health Center (617) 267-7573.

Georgetown University Refuses to Recognize Student Group

By Dan McNaughton

WASHINGTON, D.C. — The Georgetown University Administration has overturned a decision by the Student Senate and Student Activities Commission, which would have granted official recognition and funding to a student organization calling itself the Gay People of Georgetown.

Associate Dean of Student Affairs William Schuerman released an official statement on Wednesday, Feb. 7, explaining the administration's position:

The University will not endorse the 'Gay People of Georgetown University' as an official activity of its Student Affairs Programs. The University will not contribute to the support of this organization . . . Georgetown University is a private university with a history and tradition which is specifically Catholic. University administrators must often make decisions in light of the conscience and value system identified with this tradition. The University, in terms of this responsibility, cannot concur with the argument of its Student Government in this particular case that official acknowledgement would not imply endorsement . . . This situation involves a controversial matter of faith and the moral teachings of the Catholic Church. 'Official' subsidy and support of a gay student organization would be interpreted by many as endorsement of the positions taken by the gay movement on a full range of issues. While the University supports and cherishes the individual lives and rights of its students it will not subsidize this cause. Such an endorsement would be inappropriate for a Catholic University.

The Student Senate had upheld the Student Activities Commission's decision to approve the organization in an 11-2 vote, with little discussion. A decision was also made to create a special liai-

son committee to explain the Senate's justification for the vote. It was hoped that the action could be discussed with the administration before a final decision regarding the gay group could be made.

In the same session, the Senate also approved the recognition of an on campus anti-abortion Right to Life group, reversing the decision of the SAC not to recognize the organization on the grounds that it was a political group. Political organizations are ineligible for funds under the SAC charter.

The move was sharply criticized in an editorial which appeared in *The Georgetown Voice*, which labelled the Senate's reversal of the SAC decision "a . . . sad result of political pressure and intimidation." The editorial called the Right to Life group "clearly political."

The administration's decision to deny recognition of the Gay People of Georgetown drew fire from Gay Alliance President Jim Ryan, who told *The Hoya*, a Georgetown student newspaper, "It is annoying when the administration falls back on Christian values only when it is convenient. As a Catholic University, there is no reason why the University can't recognize us; Christians are supposed to be at the forefront in the fight against discrimination. The administration is being latter-day Pharisees, taking passages out of context. They are ignoring the whole message of the New Testament — love and respect for one's neighbor. The whole facade of narrow-minded Christianity must fail."

An editorial in *The Hoya* called the administration's decision, "... a defeat not only for the homosexual community at Georgetown, but for all of us." It

called upon the University to recognize the Gay People of Georgetown's "full and complete humanity, and to serve them with the same considerations as are other student groups."

Associate Dean Schuerman defended the University's decision, stating, "We are not in any way denying the gays their human rights. We are not discriminating, we are trying to be understanding and cooperative. It's a question of the University putting its endorsement behind the organization. We will not give any sign or signal that we agree with them."

He added, "The University has to be sensitive to its other constituents." Schuerman said that these constituents include alumni and students with traditional Catholic values. He said there are those who look to Georgetown as "a Catholic University to be a standard bearer of Catholic values."

Buddy Giblan, Chairperson of the SAC, commented, "I feel that the SAC and the Senate both acted in a responsible manner in making their decision. I'm not sure what sort of action we will take now, but I do think that there will be some sort of sentiments voiced by some factions of the student body."

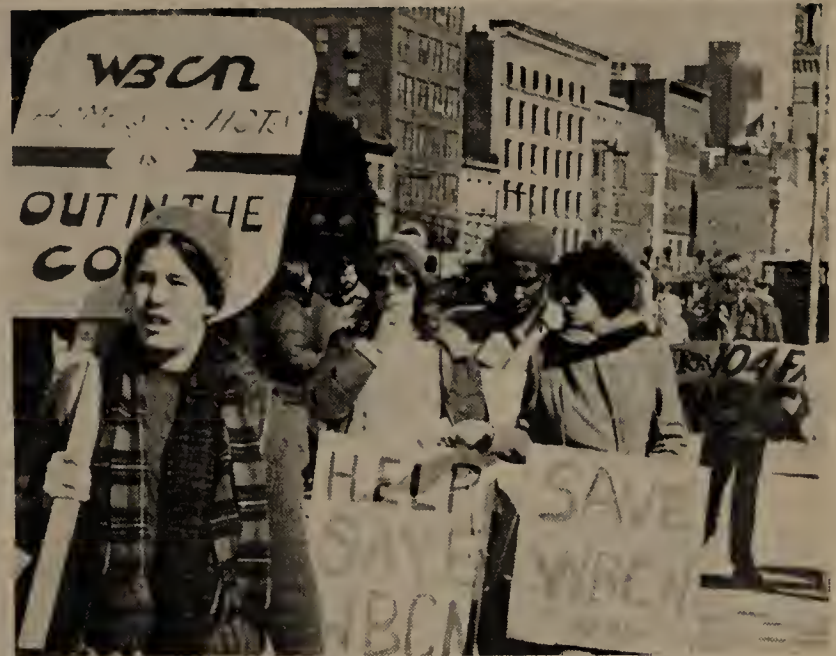
The Gay Alliance told *The Hoya* that they were deciding on a course of action in response to the administration's decision. "The students are behind us," Jim Ryan said, "... The students are willing to listen to people who are different from them; the students are willing to radically confirm our basic human rights. I am really proud of the students; but I have no pride in the administration. If there is any part of the University that needs to be educated, . . . it is the administration."

"I was fired," counters Johnson, who maintains that all but a few employees were dismissed by the owners. Those who were not personally telephoned learned of their dismissal only when they found their names omitted from the work schedule for the following week.

In Cambridge, the circumstances surrounding the firing of employees were a bit different. The former manager there explained that she was dismissed a week before most of the staff, because of personal differences with Somers concerning the management of the restaurant. She said that the staff was upset because frozen foods and produce of an inferior quality were being ordered. Mutual antagonism between the owners and the workers culminated in an incident wherein an entire lunchtime work crew walked off the job in a gesture of solidarity with a woman who was "omitted from the work schedule." The former manager explained that the entire schedule had been revamped that day to exclude most of the staff, who learned of their dismissals only after the walkout.

Rumors circulating in the gay community that employees were dismissed because they were gay seem to be unfounded. This concern was present because a large number of the former employees were gay and many gay people frequent the Boston restaurant. "This was not a heavy issue in the firing," responded Connie Lapp. Most of the people contacted by GCN, both management

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Workers and supporters picketting at WBCN

Union Strikes WBCN

BOSTON — Hemisphere Broadcasting Corp. of New York, the new owners of radio station WBCN-FM, fired 18 of the station's 40 member staff last Friday, the corporation's first official day of ownership. Later that afternoon, the station's union, Local 262 of the United Electrical, Radio and Machine Workers of America voted 18-1 to strike the station.

Susan Sprecher, producer and co-host of WBCN's Boston Sunday Review, and union shop steward, said that the union voted to strike after Hemisphere Broadcasting, refused to recognize the union contract. The union's demands include a written statement from the new owners recognizing the union and an agreement to argue in good faith. The union also demanded the immediate reinstatement of those workers fired until after negotiations had been completed.

Mark Parenteau, one of the station's disc jockeys, told a press conference held Monday in front of the Prudential Center that "the entire staff is on strike. People on the air are either management or scabs." Parenteau went on to say, "We're going to be here striking legally and peacefully until they recognize our union . . . They have armed guards in the station's hallways and they've changed all the locks. This is an illegal lockout."

Michael Weiner, the president

of Hemisphere Broadcasting, said he fired the 18 staff members because the number of workers at the station was "excessive." Union officials insist that there are no provisions for layoff in the existing contract.

Gay News Coverage

In addition to being one of Boston's most popular radio stations, WBCN has consistently been in the forefront of news coverage of gay issues. Acting News Director Steve Strick, one of the 18 employees fired, told GCN that WBCN "has been a voice of the people — especially the youth — that no other station has been. We've also been a voice for minorities — including gay people." Strick went on to say that he doesn't believe the new owners would be sensitive to gay issues. "Obviously they came in here not knowing what WBCN's heritage has been in this town. I don't think our new owners care about gay issues."

Joe Martin, former coordinator of Massachusetts Caucus for Gay Legislation and the co-host of WCAS-AM's gay radio show *Closet Space*, told GCN that "in the past I've known WBCN news to be both responsible and sensitive to gay issues. WBCN, with WCAS and WCOZ, have provided the best coverage of gay rights legislative efforts in 1977 of all the radio news departments in the metropolitan area." Three

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Salad Days Restaurant Fires Workers

By Cindy Stein

BOSTON — Salad Days, a well-known local restaurant located in Harvard Square, Cambridge and on Boston's Beacon Hill, has recently been the focal point of accusations and counter-accusations concerning the alleged firing of over 80 employees from both restaurants.

Early on the morning of Jan. 27, members of Salad Days' Saturday staff in Boston were individually telephoned by Tony Somers, one of the restaurant's owners, and told not to come in that day.

"I got a call at 8:00 a.m.," Connie Lapp, a former cook, told GCN. "Tony told me that I didn't have to come in that day. He said he had to make a few decisions and one was that he didn't think I'd fit into the restaurant anymore."

When Lapp and others visited the restaurant later in the day, they reported being received with evasive explanations concerning the reasons for the firing. They were told that they were not successful food managers, they were stealing food, and they were badmouthing the ownership. Many said they witnessed physical abuse of former employees who were persistently inquisitive about the firings. In fact, one ex-worker, Joey Steele, who was dismissed months earlier, is in the process of bringing suit against Somers and his brother Eugene for assault and battery.

The ex-employees allege that the firing was in response to their attempts last fall to unionize the Boston restaurant. After gathering the necessary amount of signa-

tures to authorize the AFL-CIO to represent the employees at a union election, the union (Local 26 of the International Union of Restaurant and Hotel Workers) was on Nov. 17 voted down four-to-one by the employees. This vote was preceded by a series of meetings between Somers and the workers at which the owner urged a settlement of grievances without union intervention.

"The union would have destroyed the restaurant," claims Somers. "It is not geared up to deal with the problems of a small place like this." He insists that the employees were dismissed because of their "inferior" performance. "The restaurant had become a social club."

This view is challenged by the former managers of both the Cambridge and the Boston restaurants. The former manager of the Cambridge restaurant maintains that Salad Days was a "friendly place" where the "presence of Somers created a paranoia among the staff." Eric Johnson, the former manager at the Beacon Hill location, contends that "part of the draw of the restaurant was the staff. They were almost entertaining."

The dismissals in Boston led to a movement among the former workers there to bring their case to both the local media and to the National Labor Relations Board. Beginning Feb. 3, about 25 dismissed workers picketed the Beacon Hill restaurant for a period of five days. In response to the picketing, Somers commented on Boston's WBCN that only ten or 11 employees were fired and that the rest left on their own accord.

BULaw Students Organize

By Cindy Stein

BOSTON — A second student organization has formed in the New England area to specifically address the needs of lesbian and gay law students. The Boston University Gay and Lesbian Legal Association (BUGALLA) was recently founded to help make law school a less alienating experience for aspiring gay attorneys.

Many of the group's members met through the school's undergraduate organization, Gay People at B.U., and decided to form a political and social group for law students.

In order to publicize the formation of BUGALLA the group submitted a brief description of itself for publication in both the law school's catalogue and in the information material which is sent to prospective students. "We would like to make the school more aware of gays," says one of the organization's founders, Stewart Mittler. "We would also like to draw more gays to B.U."

The University has not yet given its consent to the publication of BUGALLA in any of its official printed material. All such permission must be obtained from the University's President, John

Silber. The group, however, is optimistic that consent will be forthcoming.

So far, contacts with the law school administration have been satisfying. BUGALLA's advisor is Dean Ellen Suni, the Dean of Student Affairs, who Mittler described as "very supportive."

At present, the organization is involved in procuring funds to enable its members to attend the upcoming Gay Legal Conference at New York University.

In other areas, BUGALLA hopes to encourage law professors to present a "more in-depth" classroom discussion on gay-related legal subjects, particularly within the scope of Constitutional Law, a course which is required for all law students at B.U.

The group plans to speak with the law school administration regarding the implementation of a non-discrimination policy in the hiring and firing of employees and in the acceptance of students.

BUGALLA is interested in exchanging information with other gay law students groups in the country. For more information write, BUGALLA c/o Stewart Mittler, 14 Grove Street, Boston 02114.

Gay
Community
News
THE GAY WEEKLY

Volume 6, Number 31
March 3, 1979

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Boston, Mass. 02108
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Cover photo by: Vol. 6 #30; Gail Bryan

Gay Community News (G.C.N.) is dedicated to providing coverage of events and news of interest to the gay community. GCN is published every week (except the first week of January and the last week of August). All material copyright © 1978 by G.C.N. Inc., all rights reserved, reprint by permission only. Our main office is located at 22 Bromfield St., Boston, MA 02108. (617) 426-4469. Office hours: Mon.-Wed. 10 a.m.-6 p.m.; Thu.-Fri. 10 a.m.-9 p.m.

GCN is included in the Alternative Press Index, which is published quarterly by the Alternative Press Center, Inc., Box 7229, Baltimore, MD 21218.

Volume V of GCN is available on microfilm from University Microfilms International. Write GCN/Microfilm for more information.

Opinions reflected in "editorial" represent the views of the editorial board. Signed letters and columns reflect the views and opinions of the authors only. Comments, criticisms, and information are always welcome from our readers: remember, it's YOUR paper!

Second-class postage paid at Boston, Mass. Annual subscription rate is \$17.50.

ISSN: 0147-0728

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SPEAKING OUT
A Letter From An Editor

By Jim Marko

The generally accepted view teaches
That there is no excuse,
Though in the light of recent researches
Many would find the cause

In a not uncommon form of terror;
Others, still more astute,
Point to possibilities of error
At the very start.

As for ourselves there is left remaining
Our honor at least,
And a reasonable chance of retaining
Our faculties to the last.
W.H. Auden
Let History Be My Judge

It is difficult, in any forum, to admit to defeat. It is nearly impossible to allow defeat to be admitted in such an open forum as the pages of a newspaper — a newspaper which has been the center of my life for nearly two years now. But in deciding to leave GCN and seek fortunes elsewhere, I feel it necessary to explain to the collective, the staff, the readers, my friends and myself what is behind this difficult decision.

I could easily point to the long, nearly unendurable hours, and the abysmally low pay and lack of respect the job has offered. I could talk of the "burn out syndrome" — that time when nearly aging "radicals" realize, at least for themselves, that the problems are too large, too complicated. But these only signify forms of defeat, and are not to the point in my case.

I came to GCN with no idealized beliefs, pie-in-the-sky hopes, or dreams of a utopia in our present society. My own constitution, and hatred of violence, also brought me here with no sense of street revolution as a way in which to achieve goals.

In fact, in my long hours of thought over the past month, I don't quite remember why I came. I was "there" once, and "here" at GCN I am. "He was here yesterday. Now he is gone" is what Sandra Hochman had the painters say of the dead man in *What the Old Man Left Me*.

But the decision to leave, then, what of it?

Defeat. The impossible task of mediating between what I can only view as the intrinsigence of the two camps at this paper.

In all my political activities, and indeed in all my work-a-day jobs, I have never viewed the world in stark relief. Seldom are there only blacks and whites — these seem always overwhelmed by the grays. The grays themselves, which one must search through and investigate, stand almost apart from the simple realities people seek. The answer to the rumbling, empty stomachs of many children in this world is not

merely an increase in grain production. The answer to peace is not merely the signatures of two aged men on a piece of paper. The answer to racism is not only a raft of legislation. The answer to sexism is not blind hatred of men or the chopping off of penises. The answer to the hatred of women is not merely passage of an equal rights doctrine.

In all these instances, people must go beyond the simple answers — dig and delve, dirty fingernails and bump heads on the lower roof beams. There must be work on any problem, and that work cannot be done by any King Arthur or Joan of Arc alone — the armies are necessary.

GCN has fallen into a time of committee and factionalism. Surely, those of us on the staff and in the collective would deny this to many outsiders, and maybe even to ourselves. The sad fact remains that we are almost warring camps.

This may be an exaggeration on my part, but I think not. The larger problem is not so much the existence of these camps — divergent opinions, differing views in better times — but that the camps are filled with Arthurs and Joans.

The answers to the very real problems of misogyny, misanthropy and sexism are being simplified by our individual inabilities to listen. Criticism of each other is dealt either covertly or at closed sessions of "special interest," or with shrill political extremism — that animal which gored the young, struggling forces of the Left in this country in the 1960s.

Is there a common goal here? It seems not.

Is there a common plot of ground on which we can stand and continue to grow as we learn from each other? This seems to be an ever smaller plot on which to stand. If this space does not grow, then there will be no room for the armies. I can only believe that what little room there might be now would accommodate not both an Arthur and a Joan but only one of these.

My personal defeat, then?

I have not been able to help this differing group of people give up their self-created battlements and join a common fight. After two years of work, and months as an editor, I can no longer say "no" to either extreme when presented with news articles rife with discretionary thought and comment.

It is this defeat, this inability to work as an editor and to work on a common political goal, that sends me off to other mountains.

I leave with few regrets about my own work or the continuing excellent work of the newspaper. I leave, indeed, with some sadness and many fond memories of what the struggle has been. I leave hoping the future is even greater than the past at GCN.

I leave seeking for myself a greater awareness of the problems of others. I leave hoping that my own selfish struggles for center stage have been softened by my experience here.

I leave, as well, with this nagging sense of personal defeat and yet the reasonable chance of retaining my faculties.

COMMUNITY VOICES

GCN welcomes letters to Community Voices. It at all possible, your letters should be typed and double-spaced. Anonymous letters will not be published, but names will be withheld on request. Letters should be addressed to Community Voices, GCN, 22 Bromfield St., Boston, MA 02108.

the canons
of patriarchy

Dear GCN:

I write this letter to David Thorstad, the male editors who have given such priority to the "Man/Boy Love Issue," and to others who would champion this affair.

Because of the training we received in our male gender caste, too few men know what non-coercive intimacy is. David, you refer to a war you are fighting, with "fearless troops" and you set up a pick-your-sides dichotomy; either sexual liberation or sexual repression. Since I would not "share my sexuality" with a child, and I will do what I can to see that you never receive an "assurance of safety" to share yours what side does that put me on? The "cutting edge" of your war is slashing. I would take your sword away. I will place a great wall in your path.

I know this society does not love children. Those with power use children to escape their own painful realities — from Ford's horrific baby lift to the common, unpredicted pokes and gropes from fathers just home from work. Children are told that they must not touch. This is anti-sensory. They are told that's nothing to cry over. Words as ammunition for the canon of patriarchy. I work to heal the wounds these commands engender, and I would be working just as hard in a Thorstadian future. Any man who prescribes this fraternal love potion for the ills of the social system, discloses his ignorance of children, adolescents, and probably even himself. I shudder to imagine the lies that would be breathed in this bonding. My diagnosis is that the disease is manhood — a chronic disorder. I further observe that the "Man/Boy Love Issue" is regressive narcissism — another attempt to use children to escape painful reality. Man holding death in one hand, wants to reach for youth with the other. Stop. Keep both hands free and feel your pain. Go back and tell the child in you that he was told anti-sensory lies in the original man/boy relationship. That's something to cry over. Do it. Rage. Turn yourself inside-out so that the life in

you may begin to surface. Listen to what women are saying. Really read their words. Nancy Walker's, Roberta Stone's, re-examine your own. Men must go through unlearning changes (so what else is new) even after having been appointed to speak for the movement. The man-identified self will foil those changes if allowed, by indolence or invitation. His is a male-violent allure. It is a malignance. Feel it where it has settled. Imagine the tumors the way a smoker would imagine blackened lungs and commit yourself to a curative struggle.

I will continue to listen for your war cries David, and will interrupt them at the same time as I continue to struggle for Children's Rights, Women's Rights and then and also for my sense of loving another male outside the boundary of manhood.

Steve Trudel
Northampton, MA

OFFICE/BUSINESS MANAGER
GCN needs an Office/Business Manager. Responsibilities include billing, A/P, A/R as well as office duties. An awareness of gay and feminist issues needed. Address inquiries to Richard Burns, GCN, 22 Bromfield St., Boston, MA 02108.

the other foot

Dear GCN:

The shoe is on the other foot, and it hurts. For men to bar women or to make women uncomfortable in certain bars or to make them feel unwelcome in certain bars is called by various persons sexist, bigoted, or illegal. For women to do the same to men is called a matter of individual preference, "Women's space," or just plain fair.

David Brill's "tour" with a City Official into certain Boston gay bars (I assume this includes women's bars also if the women do not mind being called gay) proved that not all women are — forgive me — Saints. The law is clear about public accommodations: public for all persons. What is unclear is the response of the gay community to the law. Are women only in favor of anti-discrimination legislation (including the ERA) when it works in their favor? Or to put it another way, as Nixon said (sort of), "When women do it, it's not illegal."

In gay pride,

Marc Green
Boston, MA

NEWS EDITOR
Gay Community News is accepting applications for the position of News Editor. News writing and editing skills needed as well as a commitment to feminism and social change. Please send resume to Richard Burns, GCN, 22 Bromfield St., Boston, MA 02108.

CORRECTION

The following paragraph was left off the interview with Rosalie Davies on page 9 of GCN Volume 6, Number 30. We apologize for any confusion this omission may have caused.

The following is an interview with Rosalie Davies, who founded Custody Action for Lesbian Mothers (CALM) five years ago — the first organization of its kind in the country. Mainly a legal service, CALM counsels lesbian mothers and helps them examine their options. It stresses out-of-court settlement whenever possible. If the mother chooses to go to court, CALM provides, free of charge, all legal services (except court costs). CALM will assist clients within a 100-mile radius of Philadelphia.

SPEAKING OUT

On “Woman/Girl Love” — Or, Lesbians *Do* “Do It”

By Beth Kelly

It's time. For years now I've thought I believed in the feminist credo “the personal is political.” But until the current commotion in *GCN* over women's reactions to the issue of boys loving men (or vice versa), I never really understood what it could mean to know that your most intensely private moments were nothing more than threads in the widely woven fabric of political experience that enfolds us all. I'm in my late twenties, have been lesbian all my life, and have been “out” for about five years now. I feel compelled to respond to Nancy Walker's ambitious statement that “gay women . . . hardly ever want anything to do with girls” and to Amy Hoffman's gut level — albeit later modified — reaction of “Lesbians don't do that!” to the Revere case.

Both Walker and Hoffman are, simply, wrong in their assumptions. I know, because I've “done it” — as a girl and as a woman. Now, the time has come when I must share some of my memories and experiences with the larger community. Things I had preferred to think of as too impossibly personal to speak of with anyone have become highly charged, politically volatile issues affecting us all. Taboos on childhood sexuality when it blossoms at all, or on adolescent sexuality that crosses age boundaries, are so deeply entrenched in our culture that for years I was ashamed and afraid to admit, even to myself, that I was involved in an explicitly lesbian relationship when I was between eight and eleven years old.

The first woman I ever loved sexually was my great-aunt; our feelings for each other were deep, strong, and full. The fact that she was more than fifty years older than I did not affect the bond that grew between us. And, yes, I knew what I was doing — every step of the way — even though I had not, at the time, learned many of the words with which to speak of these things.

Aunt Addie was a dynamic, intelligent, and creative woman — who refused, all her life, to be cowed by convention. In an extended family where women played out “traditional” housewifely roles to the hilt, she stood out, a beacon of independence and strength. She was a nurse in France during the First World War, had traveled, read books, and lived for over twenty years in a monogamous relationship with another woman. Her lover's death predated the start of our sexual relationship by about two years. But we had always been close and seen a great deal of each other. In the summers, with my mother, brother and I always spent at her seashore home, we were together daily. In other seasons, she would drive to visit us wherever we were living, and often stayed for a month or so at a time.

She taught me to knit and do embroidery. But she also encouraged me to run races and climb trees, and dared me to swim out past the breakers, as she did. Addie was *exciting* to me, a child of the middle fifties. I was desperate for female role models who could show that there were alternatives to my mother's situation. I had begun to observe my parents' stormy and stultifying marriage close at hand, and was becoming keenly aware of my mother's mounting frustrations and the complex ways in which she took out her resentment on those closest to her. I didn't want to be like her. I craved the proof of other possibilities that Addie demonstrated, and even inspired outright.

I was precocious, intellectually and physically. At eight my breasts were budding; by nine I needed a bra. Puberty was well behind me before I turned ten. Tall for my age, and clumsy, I was no good at team sports, and most of the kids at school considered me “too brainy” or “weird” to associate with. I was generally out of synch with my time and my peers. I don't know what I gave Addie in return for the loving affection I know I received. Perhaps I symbolized promises that something of her would live on, carrying dreams for a future that she wouldn't see. I think that the time we shared, the love we felt and expressed for each other was something of an idyll for each of us as we grew in different directions. Addie was clearly aging; her lover was dead, and she had to face the possibility that her own days could end very soon. I was fast approaching what was to be a turbulent adolescence. For a while, we found refuge — together.

I adored her; that's all there was to it. I had never been taught at home that heterosexual acts or other body functions were dirty or forbidden, and I'd been isolated enough from other children to manage to miss a lot of the usual sexist socialization learned in play. It never occurred to me that it might be considered “unnatural” or “antisocial” to kiss or touch or hold the person I loved, and I don't think that Addie was terribly concerned by such things either. I DO know that I never felt pressured or forced by any sexual aspects of the love I felt for her. I think I can safely say, some twenty years later, that I was never exploited physically, emotionally, or intellectually — in the least.

Unfortunately, my mother took a rather different view. One summer night when I was eleven, she happened upon Addie and me together in my bed. There was an ugly, violent scene. I learned, for the first time, how it felt to feel real shame, the physical and mental anguish of guilt. I also began to learn how to hate — myself. I was confused and withdrawn; I shunned Addie's attempts to smooth things over with my mother, to draw me back into trust, if not into love. I hurt her deliberately, and probably cruelly. I pushed her, and what we had been to each other, far into the background of my life, where she remained until she died. I did my best to repress all memories of our physical relationship, even as I embarked on lesbian liaisons with other young women.

We never had the chance to talk about any of these things, and I'm sorry about that. Addie died when I was twenty, and barely on the threshold of affirming the self that I am now. I had left her completely alone. I can only now admit that I never really stopped loving her, regardless of the time and energy I spent trying to deny what we had been to each other. The analytic adult in me would like to compile reasons, to categorize the emotions in hindsight, checking off reactions, as though life were lived by multiple choice alone. The child I was so many years ago had the wisdom, it seems, to let such worries be, and trust only in what was simple, natural and real.

It has always seemed to me that people know when sex is a right thing for them to be doing, when mutually consented to, regardless of who else may or may not share or understand that knowledge. It took some hard object lessons before I finally learned how unusual such logic is in this world. Despite the cultural messages to the contrary that I eventually *did* receive, I knew that it was possible for a person to be aware of her own physicalness in a sexual way long before the social timetable of “maturity” says she should be — and to be able too to act on her awareness. And I know that now, with all my “grown-up” being. Although for several years I succumbed to social sanctions against lesbian and childhood sexuality, and felt ashamed for having had such experiences, I have come to realize the need to affirm them as part of the rich texture of both human experience in general and my own conscious reality in particular.

Growing up was difficult for me. I was often confused by and afraid of my own sexuality. But even the cultural pressures and the problems I was faced with at adolescence, when all that I knew from experience came into open conflict with what I was being taught (or pressured into doing by my peers), could never negate the wonder and beauty that marked my earliest sexual feelings and the expressions of love that they found. Whom I had loved, and when, and who I would choose to love were not at the heart of my troubles. And in learning to say “yes” to myself as a lesbian, and to live without self-hatred on my own terms, I found that I could only affirm my memories, and take from them a private strength and joy, regardless of what other people could understand — or not.

One night a couple years ago the woman I was seeing asked me how old I'd been when I realized I loved women. I answered “about nine or ten,” which seemed to shock her slightly, but she pressed for details, wondering how I could have “known *that*, so young.” I

responded as honestly as I could. She was disgusted, and told me so very quickly. At first I was hurt and confused by her reactions, but a bit later I realized that her repulsion reflected more on our shared situation as women in a masculist, patriarchal culture than it did on my past history.

If, in a cultural context, women *qua* women are devalued because of our sexuality, it is hardly surprising that we often feel compelled to deny the heart of our oppression. I have found sex, and sexuality, to be very threatening to many lesbians, perhaps most insidiously among those of us who are politically active and aware. It's a real double whammy. First we're told we're worthless as women — next we become *twice* so for loving each other. Women have had to say “no” to sensuality for two thousand years (at least); lesbians have had to put up with such things as clitoridectomies and public burnings as punishments for expressing our sex. A collective female urge to deny much of what we understand as sexual, and concomitantly painful when “out of the bedroom,” becomes understandable, if not necessarily desirable.

It is extremely difficult for me to write about these things, knowing that what I say here may and probably will be misread and mistaken by people whose lives haven't run parallel to mine. Part of the point that needs to be made, I think, is that we cannot ever judge others on the basis of our own experience, which is of necessity limited in many different directions at any given time. That similar sorts of judgments have been made in the past, are being made daily all around us, and are in many instances made *against* us as lesbians or gay men only serves to reinforce the painful potential that's inherent in setting up individuals as arbiters over each other's lives. The more we remain isolated in our own histories, afraid to speak of things that cut against the grain of all we have been taught, but are nonetheless valid elements of our common human experience, the more we encourage oppression in all its forms.

The dangers of silent isolation were brought home to me in a different, but graphic, context recently. Shortly before Christmas, a graduate seminar that my friend Kevin (who is gay) and I had attended met for the last time prior to the holiday break. As usual, five or six of us gathered in the professor's study; someone had brought in a tub of homemade eggnog laced with rum, others had brought good things to eat, and the atmosphere was rather festive. When Dr. Smith's twelve-year-old son, Brian, interrupted with a telephone message, his father asked if he would like to stay and taste the eggnog.

Brian ended up sitting with us until the meeting ended. His presence was familiar; throughout the term, Brian and his older brother had both sat in on several of our meetings. Members of the seminar, including Kevin and myself, had also stayed for dinner with the family on several occasions.

We had come to know Dr. Smith's sons fairly well and to enjoy their company — they were bright, easygoing kids, fun to have around, especially among graduate students, who are sometimes inclined to take life a bit too seriously. For instance, a couple of weeks earlier, Kevin had talked at length with Brian at the dinner table one night after class. He mentioned to me afterwards that it was a refreshing change from the anxiety-laden discourse that prevails among aspiring scholars. Now, as our discussion of minute historical points progressed, I began to notice a sort of electricity in the air, with the “current” running from Brian in Kevin's direction.

I looked closely at the boy. His face was alive with interest and aware sensuality, and the physical point of his intentions was clear. This was obviously more than a schoolboy crush; it was clearly sexual in ways we might ordinarily consider “adult.” I was stunned. A twelve-year-old? Sexually attracted to my “grown-up” friend? What was I watching? My mind spun — until I caught myself up quickly. A second glance at Brian showed that I was looking through a mirror, telescoping time and space, seeing somehow not just the boy, but myself as well, long ago — realizing, with a rush of memory, that I'd once shared the same sort of feelings.

Almost immediately, my eyes met Kevin's. He is a gentle, sensitive man who likes children, and relates well to them. He once taught fourth grade, and has worked in a day care center. I knew that he was both aware of Brian's signals and very disconcerted by them. As soon as the seminar ended, the two of us went off to talk about what had happened.

For all of his contact with children, Kevin had never before been in such a situation, and he was confused and frustrated by what had just occurred. He wondered how it would be possible for him to continue to deal with Brian, supporting the validity of the boy's feelings, when the basis of what had been a completely casual, friendly relationship was clearly changing, at least in Brian's eyes. And while any sexual involvement in his relationship with Brian seemed unimaginable, it was not impossible for Kevin to picture only slightly different circumstances where explicitly sexual issues would arise and would have to be faced.

How to deal with that, should it happen, remains a troubling — and yet unanswerable — question. Kevin and I agreed that there is nothing inherently wrong with a sexual facet being added to a relationship between an adult and a young person, if that is what both individuals involved desire. Problems arise, however — mostly out of the social climate of our time. “Cross-generational” relationships often cause strong overreactions in others, who judge them from the outside. This can have disastrous consequences for the people involved.

In fact, given the double force of the common stereotype of gay men as child molesters and cultural taboos on childhood sexuality, a mere notice of Brian's interest by another member of our seminar could have led to trouble. The boy's feelings would have been held against Kevin, who, as an adult, would be considered responsible. Even worse, Brian would have been told, in no uncertain terms, that his feelings were wrong and that he was no good for holding them — just as I had been, twenty years earlier.

Where does all this leave me? Leave us? I can only empathize with all of the young women and men out there now, who are being and will be sold short by adults who will not or cannot face these issues. Although much has changed for lesbians and gay men in twenty years, we seem to be so hung up on trying to protect ourselves and our hard-won gains that we are willing — and quick — to deny powerless others the right to be and affirm themselves sexually. I don't think that the issues involved in childhood, adolescent, or cross-generational sex can ever be considered on anything other than an *individual* basis — by people whose minds are open to a just possibility.

In sharing my own experiences here, I don't intend to imply *in the least* that children and teenagers are *not* used and abused exploitatively and cruelly in sexual relationships by older individuals. Nor do I condone or forgive such actions; they are simply reprehensible. What I *am* trying to do is present another, less sensational side, on which silence has been kept for far too long. No issues as serious as those now at hand can be fairly judged without a balanced view.

I would like to see more rational explanation and exploration of the points I've tried to raise here, in a climate more conducive to reciprocity and communication than currently seems to exist. I would like Nancy Walker and her supporters, who would rather sweep sexual relationships under the rug of adult privilege, to read this with open minds. I must reiterate that lesbians have no room for righteous indignation.

It's time for gay men and lesbians who have had no experience with these matters to take their cue from Marshall McClintock, “shutting up, listening, and learning” from those of us who *do*. The issues are delicate and difficult, there's no denying that. But we cannot avoid them, like it or not. Nor can we continue to oppress others as we have been — or *are* — oppressed ourselves. It's time to stop selling out young people, and to begin being honest, with ourselves and with each other.

“Speaking Out” is the column designed for the benefit of GCN readers. It is part of our continuing effort to provide a true forum of opinion for the community. We encourage you to send your thoughts, ideas, feelings and comments to us and we encourage you to respond to any ideas expressed in this space. The opinions expressed in “Speaking Out” do not necessarily reflect the views of the newspaper, the staff or the advertisers. Speaking Out, GCN, 22 Bromfield St., Boston, MA 02108.

Cambridge Women Confront Racism

By Amy Hoffman
CAMBRIDGE — The Bessie Smith Memorial Collective, which produced the "Varied Voices of Black Women" concert in Boston last October, called a meeting on Sunday, Feb. 18 at Amaranth, the women's restaurant in Cambridge, at discuss racism. Over 200 women, mostly white, crowded into the restaurant's back room for a three hour meeting which was a first step towards actively confronting racism.

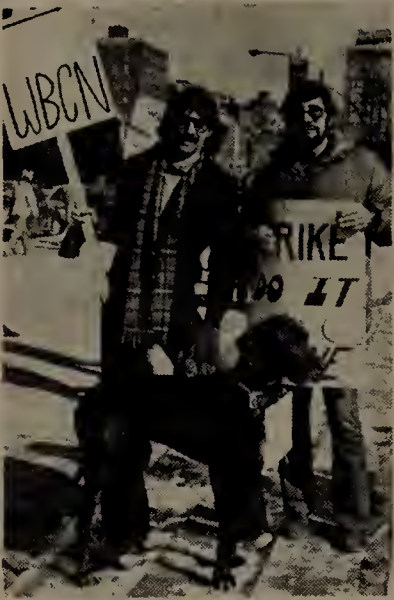
The Collective called the meeting because of reviews and community reactions to the concert they produced, and as an outgrowth of what they had learned, as an integrated group, while producing it. The assumption of the meeting was that "the personal is political." Women told their own stories, but the framework in which they told them was, as one

woman said, "politics, not therapy." People at the meeting discussed an analysis of the interactions of race with class, sex and sexual orientation in this culture. They hope this discussion will lead to action.

White women from the Collective chaired the meeting. One woman from the collective explained that they organized it this way deliberately because white women tend to discredit each other when they talk about racism and must learn to accept and share responsibility. She went on to discuss the tendency of white women to address remarks to any women of color present. The Collective tried to structure the meeting so the burden would not fall on these women. One black collective member explained, "I don't want to become the 'mammy'."

The meeting began with presentations by each white collective member about her experiences dealing with such issues as guilt, anger, confronting racist remarks and actions, and forming integrated groups. Two short skits followed, one about interactions between black and white lesbians and the other about white women trying to react to a racist boss. The third part of the meeting was an open discussion. Women talked openly about many different issues and feelings, but, due to the size of the crowd, discussion was limited and there was no resolution.

There will be another meeting on March 4 at Harriet Tubman House, 566 Columbus Avenue, Boston, from 2:00-5:00 p.m. At this meeting there will be space for workshops and small group discussions.



Disc Jockeys Mark Parenteau and Charles Laquidara
Producer Susan Sprecher and Acting New Director Steve Strick



Michael Thompson

CONTACT

Word Is Out Comes to Connecticut

By Nick Olcott
NEW HAVEN — The New Haven premiere of *Word Is Out* will take place Saturday and Sunday, Mar. 3 and 4, at 2:00 p.m. in Davies Auditorium (Becton Center), near the corner of Prospect and Grove Streets. The Connecticut Gay Task Force and the New Haven Chapter of New American Movement (NAM) are co-sponsoring the two showings of the film, a documentary composed of interviews with 26 gay men and lesbians. A donation of \$2 will be asked at the door. Refreshments will be available, and members of the sponsoring organizations will be present for informal discussion after the presentation.

Both CGTF and the local chapter of NAM hope that the program will appeal to both gay and straight audiences. The committee organizing the showing prepared a flyer about gay rights, which they mailed to public school and college administrators, social services organizations, political groups,

and psychiatrists throughout Southern Connecticut. "We wanted to reach not only gay people, but also people who have contact with gay people daily but might not know much about them," explained Ann Harvey, a New Haven child care worker and member of Yalesbians. "We hope the film will make some of them more aware of and sensitive to the gay people with whom they deal."

NAM member Barbara Apfelbaum feels that working on gay rights is a natural part of the national socialist-feminist organization's work. "It's an important part of the better society we are striving to build," she added. Another NAM member, Robert Shaeffer, explains NAM's involvement as four-fold: "First, it's clear that gay people should be able to live freely, with human dignity, and that's what we're working for. Secondly, gay liberation poses a challenge to traditional sex roles, to sexism, and to the traditional family. As socialists and feminists, we must sup-

port any force which challenges sexism. Thirdly, we're seeking to build unity among people interested in changing society, and if any of those people are racist, sexist, or homophobic, we'll never achieve unity. Lastly, the right wing in this country has made the attack on gay rights part of its overall reactionary program. To fight that movement, we must all support gay rights."

Members of the Connecticut Gay Task Force see the showing of the film as part of their campaign to gain support for the gay rights legislation being introduced into the Connecticut State Senate this session. They hope that gay people will join them in testifying to the bill's need and that everyone will write their state legislators to express support for the bill.

Word Is Out is presented with the assistance of the following groups: the New Haven Women's Liberation Center, Yalesbians, the Gay Christian Support Group at the Yale Divinity School, and Gay Alliance at Yale.

WBCN Radio

Continued from Page 3
years ago WBCN was awarded the UPI Thomas Phillips Regional Award for their production of "Whatever Happened to Gay Legislation," produced by John Scagliotti and Susan Sprecher.

Sexual Preference Clause in Contract
There is a clause barring discrimination due to sexual preference in the contract which the new owners refuse to recognize. One WBCN staff member told GCN

that gay people working at the station have "been able to feel at ease working at WBCN because everyone seems sensitive to gay issues."

The workers will be picketing the station from 9 a.m. - 6 p.m. weekdays and Saturdays on the Boylston Street side of the Prudential Center. They ask their supporters to join them on the picket line. They also request listeners to send letters and telegrams to the station voicing their opinions of the firing.

Abuse at R.I. Child Center

PROVIDENCE, RI — In a front page story, the *Evening Bulletin* reported that the O'Rourke Children's Center, part of the state's child-welfare system, has been the site of physical and sexual abuse of younger children by teenagers. The *Bulletin's* investigation alleged that the Center is suffering from "a score of serious problems, including rampant profanity and intimidation of staff by tough and troublesome teenagers, and widespread hetero- and homosexual activities."

The paper cites four major areas of concern: sexual exploitation; daily physical assaults, verbal abuse and threats; daily shakedowns; ready access to drugs and alcohol. The sexual exploitation charges focus on a recent case in which two 13 year old boys beat two younger boys, age five and

nine years old, until they consented to engage in sexual acts. This abuse continued until center officials discovered it and brought charges against one of the teenagers in Family Court. The other 13 year old had charges against him dismissed because he is undergoing psychiatric treatment.

Murray Friedman, a child-care supervisor at the O'Rourke, told GCN that the *Bulletin* piece was generally accurate. Friedman went on to explain that sexual abuse happens and "it more commonly occurs in an institutional setting."

When asked if the center provides for consensual sexual needs of its young people, who may be as old as 17, Friedman told GCN that "this would not be allowed because they are minors. They are not old enough to be dealing in these areas responsibly."


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NEW YORK, NEW YORK

Group Plans Film Biography of Sarton

By Harold Pickett

NEW YORK CITY — May Sarton is one of America's most prolific contemporary women writers. At a time when women are formulating an individual feminist consciousness and Women's culture, Sarton, who has published 32 novels, books of poetry and memoirs, provides a rich contribution to this reality.

Ishtar Enterprises is an independent film group whose first project is a 16-mm., 30-minute color film biography of author Sarton. The film, to be completed in the fall of 1979, will be available for colleges, high schools, libraries, community groups, and public television, both on a sale and rental basis.

The film company notes, "There are only two other films, on Gwendolyn Brooks and Muriel Rukeyser, in this category of a film biography using interview, readings, and on-location rendition of a living woman writer."

Faces of Woman: A Portrait of May Sarton will be filmed "in the solitude of her Maine home, on the rugged Atlantic coast" where "Sarton will discuss her life and philosophy, her creative process and achievements and will read poems and passages from her works." The film biography "will portray a woman whose struggle to create with integrity, passion, and an ever-expanding vision has never faltered in spite of self-doubt and lack of critical and academic support."

The group has prepared a thorough prospectus about the project which includes a biographical sketch of Sarton. They point out some of the distinct themes in Sarton's work: women's search for identity and feminist issues; the role of the artist, especially the woman artist, in society; solitude and the art of living alone; growing, aging, and dying; empathy for all kinds of characters; exploration of a variety of relationships — marriage at all stages and ages, the single person, the homosexual.

Although Sarton never attended college, she holds seven honorary doctorate degrees and has taught in major colleges and universities, such as Harvard and Bryn Mawr.

The prospectus includes a general format, visual and audio, of the film and a thorough examination of its marketability.

A detailed, clear financial summary explains the budget. Producers are soliciting funding from foundations and have also opened the enterprise to public participation, selling shares of \$100 each toward realizing a working



May Sarton

budget. However, a minimum investment of three shares, totaling \$300, is suggested.

Ishtar points out that "low production costs will increase a shareholder's opportunity to receive an earlier and greater investment return" and, "Investors are continually involved in, and informed about, the film through semi-annual reports." In addition, "It is guaranteed by the copy of agreement that money will be returned intact if no project is undertaken."

Supporting "an independent film by women, about women," the "minimum investment of \$100 allows the inclusion of many investors who would not ordinarily have the opportunity or money to be a part of an artistic film project which expands feminist consciousness and an awareness of a woman writer."

While many otherwise interested people may have difficulty in meeting the minimum investment, it is still possible to participate through a group activity. Supporting shares can be purchased by a local group or organization in its own name and investment returns would go to its treasury.

May Sarton readers and fans can become a "patron" of the project for \$15. This includes an invitation to the screening and an autographed work by May Sarton.

The group has summarized factors contributing to the low production costs of the film.

Primarily, the project is created by people who love May Sarton. The producers know her and the Maine environment well. They have lived in her home. These factors, they say, "offer efficient use of time in the planning and shooting of the film."

Several of the people involved in the film have worked with the producers before. They "believe

in the production" and are willing to work for a minimum salary.

The production company owns most of the major pieces of equipment, including cameras and recorder. "Thus, insert shots prior to major shooting of the film can be accomplished without costly rental fees."

The Sarton project has recently received tax-exempt status from the New York Foundation for the Arts, Inc. (60 East 42nd street, N.Y., NY 10017). Checks as contributions, as well as the "patron" status \$15 gift, are tax-deductible. Checks should be made out to the above foundation and ear-marked "for the May Sarton film project."

Marita Simpson is the film's co-producer, director and editor. Simpson is co-founder of Immedia Artists where she has produced and directed media projects since 1973. Her narrative films include *To Chaplin*, shown at the Brussels Film Festival, 1975, and *Spaceface*, 1977. She has worked in all aspects of film and video production and was a theatre director and actress from 1964-73. She has degrees in directing and film production from Boston University and NYU and has written three feature films. She is currently working on a series of astrology films.

Martha Wheelock is co-producer and writer and has been a high school English teacher in Great Neck, N.Y., for 14 years, where she teaches Film Study and Production, Women's Studies, Dramatics and American Literature. She is a PhD candidate at NYU where she is completing the only known PhD thesis on May Sarton. Martha has been involved in the theatre as a producer, director, actress, make-up artist and costumer. Currently she is co-producing a series of films on astrology and is a practicing astrologer.

Elizabeth Van Patten, the associate producer and production manager, is the director and vice-president of communication research at Hyatt-Esserman Assoc. and a consultant on promotional and educational materials for classrooms. She has studied film making, production and marketing, directed films and plays, and is currently a collaborator on *The Beginner's Guide to Super 8 Film-making*.

To become a patron of the Sarton project or to receive the full prospectus, quoted here, write: ISHTAR ENTERPRISES, 305 East 11th Street, N.Y., NY 10003. The phone number is (212) 477-3702.



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—The Sentinel

Boston Radio Plans Women's Day Program

By Pat M. Kuras

BOSTON — Two local radio stations, WGBH-FM (89.7) and WTBS-FM (88.1), are planning a full day of women's programming on March 8 to commemorate International Women's Day. GCN spoke with Aimee Sands of WGBH, who commented that "it is becoming a tradition to have more and more women-produced and women-announced programming on International Women's Day." WGBH's programming of the day will culminate in a feature including black lesbian-feminists, Gwen Avery, Linda Tillery, Mary Watkins, and Pat Parker. Excerpts from their October concert, Varied Voices of Black Women, will be aired as well as selections from their re-

cords and an interview with them discussing politics and culture of black lesbian-feminists.

GCN spoke with program director, JoAnne Wallace, who has prepared the March 8 schedule. WGBH will be presenting segments of *Hard Edges*, a theatre piece comprised of contemporary writings of women authors and poets, performed by the Cambridge-based group, The Muse. The WGBH Journal will feature six women who will speak about housework and work outside the home. Also, the New England Women's Symphony's second concert of Feb. 11, will be broadcast at 8:00 p.m.

GCN also spoke with Anita McFadden of WTBS. At that sta-

tion, a core group of about ten women have worked on contributions of women's music, lectures and poetry to fill the day's presentations. There will be interviews with women from various countries around the world, as well as recently recorded lectures given by Shere Hite, author of *The Hite Report*, and Jean Baker Miller, author of *Towards A New Psychology of Women*. WTBS will also schedule live call-in forums, one of which will center on a discussion of women and work.

Aimee Sands, of WGBH, remarked that "the presentations planned for both stations show evidence of the broadening feminist strength on Boston radio."

Rainer Werner Fassbinder's Social Commemoration

By Michael Bronski

The Brattle Theater in Cambridge will be showing a retrospective of eight Fassbinder films through February and March.

Rainer Werner Fassbinder first came to public recognition in this country several years ago with the premiere of *Fox and His Friends* at the New York Film Festival. There was some outcry in the gay press that the film was oppressive to gay people. When the film opened for a commercial run in New York, more objections were voiced but not much became of it. The film had a limited, though critically successful run, and, like almost all of his films since, has never become a popular success.

In the times of a heightened awareness of a "good image" it is easy to see why some gay people would take exception to *Fox*. Fox (played by Fassbinder himself) is a working-class gay man who works in a carnival. He wins a huge sum of money in a lottery and suddenly is taken in, as a lover, by the son of a pretentious middle-class family whose bourgeois business is in danger of collapse. Fox and his lover soon spend all of his money on the accoutrements of upper-class status — antiques, trips to Northern Africa, expensive dinner parties — and in keeping the family business going. Fox never fits in with his lover's friends, is never accepted (except for his money) by the family, and never really understands why money *doesn't* bring these things. The family business fails, Fox gets blamed and the couple breaks up. His money gone, Fox returns to his old friends and haunts. He eventually finds that he does not fit there anymore and dies of an accidental overdose.

All in all, not exactly a picture of gay unity. People are rightfully suspicious of an analysis that says, "But it's about *class*, not homosexuality"; this has been used to justify any number of artistic abominations against gay people and women (Lina Wertmüller's *Swept Away* being the most flagrant example). But in the case of *Fox and His Friends* I think it is a sound and useful analysis. It is an indictment of a class structure — not of a specific class alone — and I think that that is what upsets people. Fassbinder does not allow us easy sympathies. Unlike the working class characters in the proletarian novels of the American thirties, Fox and his working class family and friends are not particularly likeable or noble; they are realistically presented and not sanitized. The upper class gay men are all quite awful — the lover's straight family is particularly horrible — and no one escapes the scrutiny or irony of the director's eye.

If there is an overall feeling between Fassbinder and his audience, it is distance. It is as though he has discovered Brecht's alienation techniques and is using them without much discrimination. (At its worst, this results in a film like *Despair* where the cynicism turns into outright hostility and is aimed at both characters and audience.) It would be dishonest for us to simply feel sorry for Fox because he was taken advantage of; that would reduce him to the status of "a sad person" and we could ignore the real structures that bring about his death.

A similar instance is *Mother Kusters Goes to Heaven*. An un-

educated, working class woman is duped and turned into a martyr by a group of rich, intellectual German communists. They care nothing for her and use her to gain cheap sentiment. When they have finished they drop her and she is left — radicalized — but with no support. The Communist party in Berlin was so outraged by the film that the film had to close down for several days after demonstrations. Fassbinder has little interest in taking one political stand against another.

At his best, Fassbinder is a humanist and cares deeply about his characters. This is especially true in such films as *Mother Kusters* and *Ali: Fear Eats the Soul*. (Both of these star Brigitta Mira.) But he never loses his ironic detachment or his double vision of who his characters are, what their culture has made them and how it affects them. In *Ali: Fear Eats the Soul* Mira plays a sixty-ish washerwoman who has an affair with an uneducated migrant Arab worker half her age. They are faced with racial and class prejudice, family hatred, and become social outcasts. Fassbinder creates all this sympathy for them, but then has them celebrate their anniversary by going to an expensive restaurant. As they enter, Mira tells her lover with great pride, "This is a very good place to eat. Herr Hitler ate here all of the time." It is not only a neat little detail that adds character, but it forces us back; we have to pause and re-examine.

The universe of Fassbinder's films is post-war Germany. Although nothing in his films is so rooted in this universe that it cannot be relevant to other times and places, it is hard to see how these specific stories could take place anywhere else. The class relationships in *Fox and His Friends* are peculiar to a newly reconstituted economy with a recently crushed bourgeois trying to reclaim their original position. The working class family in *Mother Kusters Goes to Heaven* does take-home factory piece work on their kitchen table while being used as pawns by political parties who are trying to reclaim power. Most of the troubles people have in Fassbinder's films have to do with power. Often these troubles come from attempts at readjustment. The petit bourgeois father, furious that his 14-year-old daughter has taken up with a 19-year-old "hood," exclaims that things were better under Hitler: he may have killed six million Jews, but at least he knew what to do when someone was seducing young girls. Fassbinder's characters are always looking for stability: Fox thinks that money will give it to him; Mother Kusters looks to the Communist Party. Petra von Kant seeks to rule the world and her life by never leaving her bedroom and dictating everyone's costume — in a world that has gone quite off balance. These characters' identities are not what they once were, nor are they completely functional in the world as it is now.

Jailbait (the first film to be shown at the Brattle festival) is a clear example of typical Fassbinder themes, obsessions, and images. The film begins like a German version of *Splendor in the Grass* — a 14-year-old woman and an older, 19-year-old youth begin having an affair — and after several enforced separations by parents and state, ends like *Bad-*

lands — the young woman urging her lover to kill her father. Both are caught, sentenced, and jailed; neither feels much remorse, although the boy seems somewhat disturbed by this and thinks they should feel something.

Although the social and economic settings are post-war Germany, the adapted culture of the characters is decidedly American fifties. The young man in *Jailbait* (Harry Baer) has modeled himself after James Dean in *Rebel Without a Cause*; they hang out in bars that play early sixties R&B songs (not unlike Petra von Kant playing the Platters' *The Great Pretender*). The concerned parents keep trying to be Ozzie and Harriet, but things go wrong. This collision with American culture has an alarming effect. Everyone is dislocated. Fassbinder is not interested in attacking the parents for the petit bourgeois values (very anti-sexual) they try to inflict upon their child, nor is he out to romanticize "young love" (the simplistic Hollywood version of sexuality). Rather, he portrays a Romeo and Juliet whose thwarted passion goes berserk. They don't kill the father to be free of him, they just have no other outlet for their sex drive. The early scenes with the gun are shot in pure fifties Hollywood fashion — unseemly dark blue lens to simulate night, frame slightly tilted, stark flesh against dark background — the characters have learned their passions, as well as their fashions, and their solutions, from American culture.

Fassbinder also borrows a certain boldness — almost an audacity — from popular American movies. His startling use of color, blank spaces (one thinks of the train station in *Fox* with all those white walls), and stark figures against contrasting backgrounds recall Douglas Sirk's weepies from the fifties, where the color of Lana Turner's dress conveyed more than Turner could. He takes these things and exaggerates them, not only playing upon them but showing the effect that they have upon German culture. Fassbinder is interested in showing the effect that culture has upon people. Perhaps too often he shows what it does to people but not how people can change it to suit their needs. Is there really a need for Fox to die at the end of the film? For El Hedi Ben Salem to fall mortally ill at the end of *Ali: Fear Eats the Soul*? Fassbinder sees his characters as victims of culture. His vision is fatalistic: he doesn't see ways to change culture. We are not made to weep for the characters, but to see what has happened and draw our lessons from that.

Although Fassbinder is usually very clear-headed about class struggles and consciousness, his views of women seem to be more conflicted. The portraits that Brigitta Mira gives in *Ali: Fear Eats the Soul* and *Mother Kusters* are warm and marvelous. But a film like *Despair* betrays a deep-seated dislike and hostility towards the women characters. It is not just that the pivotal experiences are all from the male's point of view (they are), or that the female lead is stupid, vulgar, and insipid (she is). The audience is asked to sympathize with the male character at the expense of the other characters, and even at the expense of its own feelings. Fassbinder's distance has turned in on itself. He uses its coldness against the characters for whom he usual-

ly creates some sympathy.

To a lesser degree this is also true of *The Bitter Tears of Petra von Kant*. The entire cast is composed of women, and Petra, her old lover, her current lover, and her mother are all unlikeable. Because the film takes place in one room, we have no outside frame of reference — this is the world, all victims are victims of themselves. By dressing all of the women in outlandish clothes Fassbinder achieves his usual distancing effect — but to a different end this time. The elaborate costume drama played out here has no apparently *social* moral — something that we are used to in a Fassbinder film. This is a psychological thriller, but the players are all freaks; we are removed and have little compassion left. There is some excitement (when Petra destroys the tea service, when her mute servant/slave Marlene goes for the gun at the film's end) but all the attention paid to detail here is emotionally empty. The women are cardboard characters and, dressed as they are, look like stereotypical femmes fatales a la vampirish leftovers from a Roger Vadim film.

What is to be said of Fassbinder as a gay artist? He is one of the few filmmakers to openly discuss

Continued on Page 12



The Bitter Tears of

Introducing

Artemis Productions is producing Meg Christian and Rashida in concert on March 7 at Morse Auditorium. In keeping with Artemis' policy of trying to give each performer the audience she wishes to play for, this concert is open to everyone. Childcare will be provided, the concert will be signed for the deaf, and wheelies (disabled people) are welcome. Tickets and additional information can be obtained by mail order from 124 Amory Street, Cambridge.

Meg Christian was one of the first performers to start making music mainly for women, and to many feminists she is a familiar name. Hearing Rashida Shah, however, will be a new experience for this audience. The following article introduces Rashida and talks about her music.

By Adrienne Ingram

When I first heard about Rashida Shah someone said, "You've got to go hear her! She's the young Sarah Vaughn." After having the treat of listening to her rehearse and talking with her about her music, I have to disagree. Rashida is not like any other singer I have heard.

To oversimplify, she is a synthesis of some very old things in the tradition of jazz vocalists and of the best things in the music of our age. Of the traditional things, Rashida has a magnificent voice, a love for the standards as well as the inner depth and theatrical flair to do them well, and an understanding of how to use instrumental accompaniment to enhance her voice and make her performances a total pleasure.

The pure, tonal quality of Rashida's voice and her concern with the craft of singing is as refreshing in these days, when few singers take the time to find perfect tones, articulate lyrics or use music as enhancement rather than cover-up, as Sarah's must have been to her early listeners. Rashida has good

control without ever sounding contrived or gimmicky. Control yet freedom to use the voice for expression are pillars of the tradition of jazz vocalists which she acknowledges as her roots. Yet she is, in other ways, a singer of her own time. She does not follow the trend of vocalists who imitate instruments, or stretch their range in vocal acrobatics that brings listeners to the edge of their seats wondering whether the singer will reach the note. These trends may well be part of the sensationalization of music for commercial gain and of the socialized oppression of women, which denies that a woman singing in her natural voice is beautiful in its own right. Rashida sings as a young Black woman with the consciousness of many of her sisters that she does not need to be like anyone or anything else, that who she is and the way she does her music is unique and naturally special.

"I've established some things for myself," says the 24-year old singer who has been in the business for nine years, "that some singers much older haven't. I've established my stage identity — what I'm about and what I care to project."

Establishing that identity has been a long process. Rashida's first formal instruction in voice (and piano, which she does not yet perform) was from her grandmother, a dramatic soprano, who taught piano in their home in the Bronx. "She gave me what none of my other teachers could ever provide, some extra strength and determination," says Rashida, who has studied music theory at Howard University and voice with Robert Collier in New York, Robert Holiday in D.C. and Robert Chesnut at the Berklee School of Music in Boston. Rashida has led numerous jazz and show groups, co-produced two recording groups that performed and recorded her

ries

A Decade of Gay Teacher Cases

By David Stivison

Just ten years ago the California Supreme Court handed down the first major case to give gay and lesbian teachers protection from unfair and arbitrary firing. That case and following cases in California and other states have not only explored the amount of protection — or lack of protection — that a homosexual teacher can expect from the courts; they have also provided a fascinating insight into the biases and sympathies of judges and juries at several levels.

The first case, *Morrison v. State Board of Education*, 461 P.2d 375 (1969), presented a most appealing set of facts. Mr. Morrison, an exemplary teacher with many years' experience, had a friend, Fred Schneringer, also a public school teacher, who often turned to him for advice. As Mr. Schneringer's finances and marriage both deteriorated, the two men became closer, and "for a one-week period in April (1963), during which (Mr. Morrison) and Mr. Schneringer experienced severe emotional stress, the two men engaged in a limited, non-criminal physical relationship which (Mr. Morrison) described as being of a homosexual nature." That was all. After Mr. Schneringer's separation from his wife, Morrison suggested several women his friend might want to date, and

generally helped him get his life back in order. About a year later Mr. Schneringer reported this incident to Mr. Morrison's superintendent, and Morrison resigned May 4, 1964.

And there the case normally would have ended. But on Aug. 5, 1965, an accusation was filed with the State Board of Education, to revoke Morrison's teaching certificate, and on March 11, 1966, his teaching certificate was revoked "because of immoral and unprofessional conduct and acts involving moral turpitude." Instead of merely making him seek another teaching job, this action made it impossible for Mr. Morrison to teach in any California public school for the rest of his life. Mr. Morrison went to court.

Here the court had to deal with a man who was almost certainly heterosexual in his basic orientation, who had never been arrested, tried or convicted for a "sex crime," whose reputation as a teacher was spotless, who had never advocated gay life styles, and whose one "indiscretion" would never have come to light if his "friend" had not told on him. Clearly, society gains nothing from forbidding him to teach.

The California Supreme Court ordered his teaching credentials reinstated, and held that a teacher could be punished for "immoral," "unprofessional" conduct "involving moral turpitude" only after finding that the conduct in question rendered the teacher unfit to teach. The court said, "In determining whether the teacher's conduct thus indicates unfitness to teach the board may consider such matters as the likelihood that the conduct may have adversely affected students or fellow teachers, the degree of such adversity anticipated, the proximity or remoteness in time of the conduct, the type of teaching certificate held by the party involved, the extenuating or praiseworthiness or blameworthiness of the motives resulting in the conduct, the likelihood of the recurrence of the questioned conduct, and the extent to which disciplinary action may inflict an adverse impact or chilling effect upon the constitutional rights of the teacher involved or other teachers." (461 P.2d at 386. The case citations are included to allow those with access to a legal library to read these cases themselves; this quotation is found in volume 461 of the second series of the Pacific Reporter, at page 386, for example.)

The *Morrison* decision has shaped all other cases involving gay teachers, and requires that there must be some logical connection — or "nexus" — between the teacher's acts and the teacher's ability to teach. Mere status as a homosexual ought not to be enough to discharge a teacher, and would in fact violate the Due Process and Equal Protection Clauses of the U.S. Constitution.

Courts in California have refused to extend to teachers' dismissal hearings the full protection of a court case. For instance, evidence of a previous arrest and trial for sexual conduct can be introduced against a teacher, even if he or she were acquitted in the earlier trial (*Board of Education of El Monte School District of Los Angeles County v. Calderon*, 110 Cal. Rptr. 916 (1974).) And evidence which could not be admitted into a criminal trial may be allowed in a teacher dismissal hearing (*Governing Board of Mountain View School District of*

Los Angeles County v. Metcalf, 111 Cal. Rptr 724 (1974).)

Lower courts in California do not all agree with *Morrison*, and some continue to show a strong homophobia. Consider, for instance, the case of Jack Millette. On Oct. 19, 1972, he was arrested for an alleged homosexual solicitation in a public restroom. No charges were ever filed against him. He steadfastly denied the charge. No one was present except the arresting officer. A psychiatrist testified that he was not a homosexual. Yet the school board for which he worked went to court seeking to dismiss him as a teacher. As evidence of his unfitness to teach, the school board charged that on or about Oct. 19, 1972 "in a public restroom, Jack Elmer Millette willfully and lewdly exposed his private parts to another person, . . . and solicited a male person to engage in homosexual activities." The court, which had to decide whether he could be fired or not, decided that these charges were in fact true, but that they were an isolated incident caused by unusual stress, would be unlikely to recur, did not show unfitness to teach, and were insufficient grounds for dismissal. The school was ordered to reinstate Millette.

The school appealed. The opinion of the appeals judge, Justice Beach, is found at 133 Cal. Rptr. 275 (1976). Justice Beach said, "The criminal nature of the defendant's conduct constitutes, as a matter of law, sufficient grounds for dismissal . . . *Morrison* is limited to its own set of facts . . . Evidence of homosexual behavior in a public place constitutes sufficient proof of unfitness for service in the public school system. . . . It is immaterial that the defendant is or is not convicted of the criminal offense. It is the act, not the conviction thereof, that formed the basis of his dismissal and evidences his unfitness. . . . His act remains criminal by definition and entirely disgusting and abhorrent by any reasonable standard of decency."

The California Supreme Court was not happy with Judge Beach. He had overruled a trial judge's conclusions of fact, made many issues easier for his own court to overrule by reclassifying them as issue of "law" instead of issues of "fact," and shown an intense hostility to the direction taken by the Supreme Court. Justice Tobriner, the author of the *Morrison* opinion, also wrote the court's opinion in this case. Clearly the upper court was concerned about the truthfulness of the arresting officer's story, but even more concerned about clarifying the legal ground rules. The Supreme Court held that there was substantial evidence to support the trial court's finding that Millette was not unfit to teach, and that the question was one of "fact," not "law." Thus it would be subject to change on appeal only when there is not enough evidence below to allow reasonable persons to decide as the judge or jury decided. The court ordered Millette reinstated, and stated Judge Beach's opinion was reversed at 566 P.2d 602, (1977).

Before discussing the latest scene in the California drama — the Briggs Initiative — it is worthwhile looking at a few cases from other states.

One of the first cases to arise after *Morrison* was decided was *McConnell v. Anderson* in Minnesota. The plaintiff here had been

informally hired as a college librarian, but, before the Board of Regents had approved his employment, he made the papers by trying to get a license to marry another man. The Board refused to approve his hiring, and he sued.

The district court upheld the Board of Regents (316 F.Supp. 809 (D. Minn. 1970)). Though the plaintiff denied that he ever practiced or committed the crime of sodomy within the State of Minnesota, and that he had never advocated the practice of homosexuality by anyone else nor induced any other person to engage in it, the court did not reject the Regents' position that "his professed homosexuality connotes to the public generally that he practices acts of sodomy, a crime under the Minnesota law; that the Regents have a right to presume that by his applying for a license to marry another man plaintiff intended, were this license to be granted, to engage in such sodomous criminal activities; that the Regents cannot condone the commission of criminal acts by its employees and thus plaintiff has rendered himself unfit to be employed."

A dissenting opinion by Judge Neville argued that he ought to get the job. "What he does in his private life, as with other employees, should not be his employer's concern unless it can be shown to affect in some degree his efficiency in the performance of his duties . . . An homosexual is after all a human being, and a citizen of the United States despite the fact that he finds his sex gratification in what most consider to be an unconventional manner. He is as much entitled to the protection and benefits of the laws and due process fair treatment as are others . . ." Judge Neville quoted from another case involving a gay man, which stated, "But the notion that it could be an appropriate function of the federal bureaucracy to enforce the majority's conventional codes of conduct in the private lives of its employees is at war with elementary concepts of liberty, privacy, and diversity." (417 F.2d at 1165).

Which side did the next higher court, the Eighth Circuit Court of Appeals, favor? Their opinion (found at 451 F.2d 193 (1971).) speaks for itself. They called this "a case in which the prospective employee demands, as shown both by the allegations of the complaint and by the marriage license incident as well, the right to pursue an activist role in implementing his unconventional ideas concerning the societal status to be accorded homosexuals and, thereby, to foist tacit approval of this socially repugnant concept upon his employer, who is, in this instance, an institution of higher learning. We know of no constitutional fiat or binding principle of decisional law which requires an employer to accede to such extravagant demands. We are therefore unable fairly to categorize the Board's action here as arbitrary, unreasonable, or capricious." Score one for the Regents.

Nor did a gay activist named Joseph Acanfora III, fare much better in Maryland. Acanfora had been treasurer of a gay group, Homophiles of Penn State, when a college student, and was a co-plaintiff in a law suit that won official status for the group. Six weeks into his student teaching he was suspended by the Dean of the College of Education because of

Continued on Page 13

von Kant

Rashida Shah



work, and travelled to Brazil on a national concert tour with the vocal ensemble "The Voices of Black Persuasion." In Boston for a year and a half, she comments that "you have to do a lot of different things to make a living from music." She is currently earning a strong following in the nightclub/hotel-lounge circuit and sings with the vocal ensemble of the Elma Lewis School, as well as doing background studio work and dinner dances. Her upcoming engagements include Feb. 23 and 24 at the Sunflower Club in Harvard Square and her first solo concert on March 7 at Morse Auditorium.

Rashida's audiences can expect to hear a fine contemporary jazz vocalist accompanied by a piano/bass/percussion trio. I walked into her rehearsal during her rendition of "Lush Life" by Billy Strayhorn, intending to stay a few minutes, and ended up staying several hours, mesmerized by the grace and depth of expression with which she did ballads like Gershwin's "I Love You Porgy" and Bacharach's "A House Is

Not A Home." I grinned from ear to ear as she scat-sang a bebop tune written by her accomplished pianist, Kathy Farmer, and had to restrain myself from acting like an over-enthusiastic audience when she did several songs by Stevie Wonder and finished with "Four Women" by Nina Simone.

There is no category in which to put Rashida Shah. She is not an "old standard" jazz singer, yet what she does is not especially new. She is just special. When asked why she sings what she sings, she answered forthrightly, "The kind of voice I have makes this music feel best to me. The songs are not about any one thing because I'm not about one thing. I find myself singing a lot of songs about love because they're emotional, and when people come to hear me I know they had a hard day and it's my responsibility to make them go home feeling good. Even if I sing sad songs all evening, they can go home saying 'that felt good'."

That's an understatement of how I felt leaving Rashida Shah's rehearsal.

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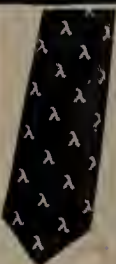
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RECORDS

Mary Watkins Really Moves

Something Moving

Mary Watkins

Olivia Records, Oakland, CA

By Betsy Smith

Mary Watkins' *Something Moving* is a unique album in that it is the first jazz-fusion album from Olivia Records. It is a new area of women's music which Mary Watkins and her fineback-up musicians have ventured to explore.

This is an album which definitely "grows on you." Each time I listen to it I hear rhythms and sounds which are new to me. I have grown to like certain pieces which I hadn't liked before. The album is mostly instrumental, however, several of the lyrical pieces are my favorites. The whole album is put together extremely well — both the layout of the cover and insert and the actual cuts from the album.

Mary Watkins is a black musician/composer whose musical influences range from classical, blues, jazz, soul, spiritual and funk. The result is a blend of rich harmonies and strong rhythms and lyrics. Her dedication to feminism comes alive in her lyrics. She is also a versatile musician playing piano, Crumar string synthesizer, Rhodes and Mini Moog on the album.

"Yesterday's Children," the first song on the album, is a very rhythmic cut with non-rhetorical lyrics expressing a strong gay consciousness. For all the homophobic folks out there who can't recognize that changes and differences can be a beneficial, positive and dynamic force in our world instead of a threat, they point out:

It's a doggone shame some people
won't look inside
Instead they spend their time
watchin' you and I
They say we're a danger,
corrupting their young ones
But they're livin' in fear of the
truth, the need for a change.

Gwen Avery adds to the strength of the lyrics with her powerful lead vocal. The verses continue . . .

It's a crime, it's an evil,
dangerous thing
To stifle the gift of love and the
joy it surely brings
Well, I'll love who I please, I'm
gonna give the best of me
Walkin' tall, blessed with the right
to be.

"Brick Hut" is a great dancing song with lyrics by Pat Parker. Its words are so suggestive that it always makes me want to search for this delightful hangout. It reminds me of a combination of the Saints and a funky old diner. It's a positive, uplifting song . . . enough to bring you out of your most depressed mood. It doesn't make you feel so alone with your sadness. You can always go to the Brick Hut (if you live in L.A. . . . I guess we just get to go when we're dancing).

"A Chording To The People" is perhaps my favorite instrumental on the album. It is here that Watkins combines her church choir background and jazz-pop leaning to create a unique composition.



Mary Watkins

What would a women's album be without a love song? "Leaving All The Shadows Behind" isn't a particularly sad song, but it makes me a little teary-eyed when I hear it. It evokes strong images such as:

So when the tears come, let them
fall
To wash away the pain of
bitterness
Love can heal the wounds of
misunderstanding
Out of sorrow comes the joy

"Witches Revenge" is the longest, and was my least favorite, cut until I listened to it more. At first I wondered if it was my lack of familiarity with and appreciation of jazz-fusion that made me react this way. The blaring guitar solo reminded me of the days of hard rock when I would listen to a male guitarist and try to convince myself that I was enjoying it. My tendency is really to enjoy mellower, more melodic jazz than this piece. The more I listened, however, the more I heard this as a fiery, dynamic women's jazz piece defying passivity and sweetness. It is appropriately entitled "Witches Revenge" possibly in response to Miles Davis's sexist album *Bitches Brew*. Bonnie Kovaleff on trumpet and Jerene Jackson on electric guitar do amazing solos and the back-up is superb. It is followed by the soothing instrumental "I Hear Music" which brings the level of intensity down to a calmer place.

All in all, I found *Something Moving* to be an exciting new album from Olivia. I hope to see more albums featuring black women musicians and jazz-fusion in the future.

As always, Olivia has provided us with a complete translation into Spanish of the lyrics and the statements about the album, making this music more available to Spanish speaking women.

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COMMENTARY

Once I Was a Sissy, Now I'm a Gender Discord Boy

By Mel Horne

Two weeks ago, GCN published an article by Brad Prunty entitled "Gender Role/Identity Discord." [See GCN, Vol. 6, No. 28.]

It is fortunate, for the mental well-being of both the GCN editorial staff and Mr. Prunty, that my raw sissy nature has been screened through the fine mesh of a decent upbringing and tempered by the fires of affliction.

Fortunate, I say, because in trying to understand Mr. Prunty's assault upon the richness and complexity of sissy lives (a task

made most difficult by his bludgeoning of the English language), I have been driven beyond my usual two packs of cigarettes a day and pushed over my six-pack of Lite into the realm of bad gin. When an old sissy gets into this kind of funk, there's no telling what kind of evil may ensue.

In short, my tolerance for fools has run out.

There was a time in my life when I firmly believed that a well-reasoned, point by point refutation of an opponent's arguments would carry the day for the forces

of enlightened reason and progressive thought. This cozy little belief has been tottering around on the edges of my mind despite the battering thirty-seven years of sissy oppression has landed upon its tired face. Confronted, however, by Mr. Prunty's attempts to make and/or maintain a valid distinction among the concepts of identity, sexual identity, gender role and gender identity, I think my poor old belief in reason has begun to hear its bell toll.

Behind the seemingly genuine concern for the well-being of

sissies, and a liberal attitude toward the gaymale lifestyle, lies a tragic disregard for the nature of that society whose standards of masculinity and femininity are those towards which the sissy is being coerced. Masculine sexuality, male gender identity and male gender role do not constitute some neutral territory into which sissies can be herded without serious consequence: indeed, they form the foundation of a way of being in the world that has resulted in the degradation of women and in the relentless subjugation of all human and non-human forms of existence which do not, or will not, submit to its death-sucking vision of reality.

It was not until I encountered the literature of the second feminist movement and listened to the pain of women in daily struggle against the pervasiveness of a male-centered social structure, that I began to understand the meaning of my own sissiness. I had identified being a woman with all those beliefs, attitudes and behaviors which are, in fact, nothing more than the concrete manifestation of women's oppression.

Against Mr. Prunty's dangerous belief in the capability of the psychological profession to offer sissies anything other than an invitation to their own destruction, I recommend this simple advice. Direct all sissies-in-the-making, (what Mr. Prunty, et. al. call gender/role identity discord boys) to the nearest feminist counselor. The alternative is a wasted life wondering what went wrong.

Fassbinder

Continued from Page 8

his homosexuality. His portrayals of the gay men in *Fox and His Friends* are straightforward, non-sensational, and explicit. The lesbians in *Petra von Kant*, given the admitted peculiarities of the film, are not the monsters of other films and plays. One some level Fassbinder's sexuality affects his view of the world (just as Tennessee Williams' sexuality affected his writing *A Streetcar Named Desire*, even though it is about heterosexual relationships).

Throughout most of his films, Fassbinder attempts a startling juxtaposition. His stories are melodramatic, thriller material or soap opera, yet he refuses to allow us to get that close to the material. He is attracted to the traditional forms of storytelling, but he is wary of them: they are not to be trusted. A surplus of emotion can be used to sway people in any direction. (Think of Leni Riefenstahl's Nazi films.) Fassbinder serves up a slice of life with the warning not to look too closely, get too involved, care all that much. This is in order that we may see the larger picture, the larger view. It is not dissimilar to the double-edged vision of Gertrude Stein, the irony of Oscar Wilde. Stand back, listen closely, there are at least two sides to every two-sided question. Wilde once said that it would take a heart of stone not to laugh at the death of Little Nell. Fassbinder doesn't quite demand that of us; he does ask that we pause a moment before we judge, or hurry to "understand." There is more here than meets the emotions.

BOOKS

One For Your Coffee Table

L'Amour Bleu

By Cecile Beurdeley

Translated by Michael Taylor
304pp., 209 illustrations
Rizzoli, New York, \$65.00

By Eric Rofes

This is a wonderful coffee table book for gay men everywhere. Beurdeley intends her book to be a "survey of different attitudes towards male homosexuality," through the ages and, though the book only begins to fulfill this goal, and is burdened with a simplistic attitude towards gay history, *L'Amour Bleu* serves as a look at gay male love, and specifically

boy-love, since ancient Greece.

The reproductions of drawings, paintings, etchings and sculpture present an array of male beauty, from the Greek bowls of the sixth century B.C. depicting the "chain of voluptuousness," a line of men engaged in interlocking erotic activity, to Francis Bacon's painting "Study of a Nude," one of this decade's few contributions to the book. Accompanying the illustrations are the writings of authors through the ages from Strato of Sardis and Catullus to Gore Vidal and James Baldwin. There are few surprises in the book; all the writers that we've read for years are included and most of the

artists.

My major objection to the book, in addition to its price is that, while the book focuses on love between men, it also includes a substantial amount of art that looks at the male nude — in isolation. And why, I wonder, are the males used in this book all young, pretty and hairless? I wonder if this reflects Beurdeley's aesthetic preference or her bias that gay love is one and the same as boy-love. Whatever the reason, I would like to have seen the inclusion of the hirsute men in art history, perhaps one of Goya's martial rogues or Phillip Pearlstein's contemporary nudes.

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Oases When the Going Gets Rough

By Nancy Walker

When life gets tough, really tough, we need still places in the mind to help us survive; we need the emotional oases of positive memories from which we can imbibe both strength and peace. To be able to summon up remembrance of happy experiences is uplifting, and, since I have in the past criticized what I found reprehensible, I should like now to offer my praise for an occurrence I consider an exceptionally rich deposit in my memory bank.

At GCN we live from catastrophe to catastrophe, plagued by break-ins, threats of physical violence and pecuniary anemia. In the synapses between calamities we get the paper out. Perpetual teetering on the brink of disaster keeps us alert and also keeps Alka Seltzer in business.

GCN regulars, past and present, are a very diverse group of people with unusually strong convictions. We run the political gamut from conservative to radical with just about all bases covered, all positions tenaciously held by someone. It therefore follows that disagreements crop up, personal animosities are unavoidable and occasional squabbles are to be expected. Minor skirmishes happen from time to time without causing serious damage to the paper or those who produce it. However, once in a while a major confrontation arises, and how we survive that is worth discussion.

I got a frantic phone call on Monday night, February 12. Its essence was, "Come to the meeting tomorrow. Big trouble." Tuesday is a busy day at the office for me. I came in and felt the atmosphere supercharged with fury. People normally calm and light-hearted were weighed down, tense, almost frightened. With my usual delicate subtlety I asked, "What the hell's going on?"

Intense stares, hopeless gestures. "Didn't you read it?"

"No."

"Read it."

I read it. "So what?" I said. The reception I got for that remark indicated beyond the shadow of a doubt that this was not the time for humor. I did my work and shut my mouth, another rare phenomenon.

As the time for the meeting drew near, the room began to fill. One of the most remarkable qualities of those who have the best interests of the paper at heart is their willingness to come when they are needed.

Everyone was deadly serious, clearly anticipating the opening of hostilities possibly fatal to the tranquility of the staff if not to the paper itself. In GCN volume 6, number 29 (mistakenly numbered 28 on the cover), an article appeared that threw the staff into turmoil. (For a change the story had nothing to do with men and boys.) The content of the piece is not pertinent here. What signifies is that feeling could not have been running much higher without explosion.

Tempers were near the boiling point. A number of women were both angry and injured. Their sense of dedication to the paper warred with their devotion to the

cause of dignity and equality for women within the gay community. Whether the article under scrutiny was as devastating as these women claimed is not the point. What mattered was that people were genuinely upset, and that emotional as well as philosophical questions had to be dealt with.

As I have said, there were a lot of people present, and most of them had something to say. Everyone was allowed time to speak, and everyone listened.

I have been an unhappy participant in pitched battles (not at GCN) too many times. During such encounters, if the people involved had had weapons in their hands, there would have been bloodshed. But this coming-together of deeply concerned individuals was different. The anger, the pain, the outrage were real and terrible. Some people were so moved that they trembled. Yet out of all of this, cataclysm did not come. Instead of our worst fears, our best hopes were realized.

After several hours of turbulent debate somehow our differences were resolved by the success of a process, a process engaged in by men and women of great good will, patience, and integrity.

GCN is nominally a collective. But I don't know what that means. To me "collective" refers to a plural noun with a singular effect: The group has its way. I have been told by politically astute individuals that technically we are not a collective because we usually do things by a majority vote rather than by working out solutions to which everyone in the collective finally freely subscribes. However, when the chips are down, and they couldn't have been any downer this past Tuesday, the spirit, if not the letter, of collectivism is adhered to. We did stick it out long enough for everyone to be heard. We respected each other, and the talk never sank to the level of name-calling, though once an unfair accusation was made — and followed up with an appropriate apology.

What came out of that meeting was an agreement about our desire to rule out, to the best of our ability, publishing anything that through either carelessness or intention obviously insults any segment of the community.

When the meeting ended and the staff was still intact, we felt an incredible high. We understood what a beautiful event had just occurred. People so opposed to each other's ideas that leaving the paper over matters of principle was a very real possibility, had pulled off a minor miracle. Because there is something uncommon in the make-up of most of the people who work for the paper, we had managed, out of conflict, to build stronger unity.

We care more for the survival and flourishing of GCN as a communal effort than we do for our own personal satisfaction. Whenever we fight, it is truly for the sake of what we believe to be best for the paper. We do not go into battle with the expectation of beating the hell out of some enemy, but of explaining ourselves to each other in the attempt to continue a vital community

service without giving up our own individual sense of honor. If you believe that's an easy trick, think about any organization you've ever belonged to and imagine how people's egos get mixed up in the arguments.

Memories of interchanges like the meeting last Tuesday are among those still places in my mind that keep me going when my life gets tough.

Anti-Abortion Threat

Continued from Page 1

if not impossible, to actually get an abortion." In reference to the second bill, Lebeck stated, "I don't think you can set viability of a fetus in terms of the number of weeks' gestation. I see this as an attempt to incorporate religious beliefs of some people into the law. This is a direct violation of the separation of church and state."

When asked who will be most affected by the passage of these laws, Kirk responded, "Any anti-abortion laws most likely will discriminate against women without much money. Poor women will lose the ability to have safe, legal abortions. Rich women can always fly to another country to have an abortion. Poor women are being discriminated against because of their economic status."

Tom Hysom, a gay man who has been active in Right-to-Choose for several years, explained why he feels these issues are important to gay people: "I see the primary issue as one of control over our own bodies. If the government can control someone's body — either our sexuality or our reproductive rights — then they can control almost anything about a person. This is how gay people get oppressed — through anti-gay legislation. I have been active in a lot of feminist issues because of that. I am also concerned with overpopulation and I feel that it is important for abortion to be an alternative for women who do not wish to be pregnant."

A decision about these bills will probably be reached within the next month.

Salad Days

Continued from Page 3

and staff, denied the charges of discrimination. "I have no policy regarding the hiring and firing of gay people," said Somers. "The restaurant contains a healthy representation of gays, women, and minorities."

A new staff has been hired at both restaurants. Tony Somers contends that customers are happier. Many of the former employees have demanded that severance pay is owed to them and have filed a complaint with the NLRB, which they claim has jurisdiction over their cases because so many were fired within six months of an attempt to organize a union. The case is still pending. If their plea is denied, they have no other recourse in the absence of union representation.



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THE GAY GUY'S GUIDE

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Teachers

Continued from Page 9

his membership in the gay group. Another suit followed; he was reinstated and completed his student teaching with a satisfactory evaluation. After graduation, and without revealing his homosexuality, he was hired as an eighth-grade earth science teacher at Parkland Junior High School in Montgomery County, Maryland. Acanfora had applied for teacher certification in Pennsylvania. Because his homosexuality was an issue in that proceeding, the final decision to certify him was made by the Pennsylvania Secretary of Education. Instead of quietly writing a letter to Acanfora about his certification, the Secretary called a press conference and announced it publicly. The story ran in the *New York Times* and the *Washington Post*. Acanfora was transferred to a non-teaching position "pending investigation." Acanfora sued. Students and faculty separately petitioned for his reinstatement in the classroom, and Acanfora's transfer became a media event. He conducted telephone interviews with newspaper reporters, appeared on both commercial and educational TV, gave a long radio interview, and appeared on CBS's "Sixty Minutes." Acanfora stated on "Sixty Minutes," "Many of my friends have asked me why I am doing this, why I just don't go some place and be a teacher and not let the gayness enter into it at all. But the fact is that I'm gay, just like the fact is that other teachers are straight or heterosexual. But I'm sure a heterosexual teacher isn't going to live his life a complete lie and hide what he is and I have no intentions of doing that either. I have every right to be what I am. I have every right to be a teacher. And I plan on doing both."

Unfortunately, the courts did not agree with him.

The District Court Judge, Joseph Young, started out with a defense of privacy rights under our Constitution. "The time has come today for private, consenting, adult homosexuality to enter the sphere of constitutionally protectable interests. Intolerance of the unconventional halts the growth of liberty." He also said, "it follows from the First Amendment that public speech, organization and assembly in support of that goal by ordinary citizens is also protectable." (359 F.Supp. 843 at 851, 854). But he went on to argue that "to some extent every teacher has to go out of his way to hide his private life, and that a homosexual teacher is not at liberty to ignore or hold in contempt the sensitivity of the subject to the school community." Though "the homosexual teacher need not become a recluse, nor need he lie about himself," "a sense of discretion and self-restraint must guide him to avoid speech or activity likely to spark the added public controversy which detracts from the educational process." (359 F.Supp. 856). The judge then decided that Mr. Acanfora's public appearances were beyond any protection offered by the Constitution, and therefore he had no right to be reinstated. The Fourth Circuit Court of Appeals ruled that Acanfora's public statements were protected by the First Amendment guarantee of free speech, but threw his case out because he had not mentioned his affiliation with the Homophiles of Penn State in his job application! (491 F. 2d 498 (1973).) Correctly guessing that the Board would not hire him if he admitted his homosexuality in his application, Acanfora nevertheless "cannot now in-

voke the process of the court to obtain a ruling on an issue that he practiced deception to avoid." (491 F.2d at 504).

Other gay activists have been harrassed in more creative ways. After he assumed the presidency of the New Jersey Gay Activists Alliance and helped organize a gay caucus within the National Education Association, John Gish was ordered by the school for which he worked to undergo psychiatric examination. The Board justified its request by stating that it had determined "that your conduct . . . evidences a harmful, significant deviation from normal mental health affecting your ability to teach, discipline and associate with students of the Paramus Public Schools." Gish went to court, and was ordered to comply with the request, because the court felt that being singled out for psychiatric examination "can hardly be classified as a penalty or sanction," and that "the submission by Gish to a psychiatric examination takes nothing from him except his time." (*Gish v. Board of Education of . . . Paramus*, 366 A.2d 1337 (1976).)

Two contrasting cases from the West Coast complete this survey. An Oregon case, *Burton v. Cascade School District*, 353 F.Supp. 254 (D. Ore. 1973), affirmed 512 F.2d 850, reinstated a lesbian teacher who had been fired simply for being a lesbian. The court said that the standard for "immorality" in the law was so vague that it did not give anyone proper notice of the conduct which it allowed or punished, and therefore was unconstitutional.

The Washington Supreme Court faced almost the identical case involving a gay male teacher who also was fired for "immorality" simply because he admitted he was a homosexual to his principal when asked. The Court's treatment of this teacher, James Gaylord, is difficult to believe without actually reading the opinion. (1) Gaylord admitted he was a homosexual. (2) The New Catholic Encyclopedia and other dictionaries trusted by the court indicated that homosexuals had sex with each other. (3) Gaylord had not specifically *denied* ever having sex during the twenty years he knew he was gay. (4) Therefore, he must have had sex. (5) And since sodomy and lewdness are illegal in Washington, "an admission of homosexuality connotes illegal as well as immoral acts," (6) "Homosexuality is widely condemned as immoral and was so condemned as immoral during biblical times," and "(homosexuality) has been a frightening idea," and since (7) Gaylord "desired no change and has sought no psychiatric help" to change his sexual orientation, therefore, "He has made a voluntary choice for which he must be held morally responsible." In other words, Gaylord does not get his job back.

The courts here *inferred* criminal acts from Gaylord's admission of his status as a homosexual, which is clearly unconstitutional. (*Robinson v. California*, 370 U.S. 660, 1962). Then it found his status as a homosexual to be enough to fire him as an unfit teacher, which seems to clearly violate his constitutional rights of due process and equal protection. And, finally, the court said that he could not complain that it was the school board's publicity of his homosexuality that destroyed his teaching ability, because "by seeking out homosexual company he took the risk his homosexuality would be discovered," a holding that clearly infringes on his right of free association. The Supreme Court of

the United States refused to review this decision. Its text is found at 559 P.2d 1340 (1977), and it is my candidate for the worst decision of the decade.

We now have had ten years of litigation around the rights of gay teachers. It has produced a mess. If you cannot make any order out of these decisions, do not despair; you are not alone. The frustration of case-by-case battling has increased the interest in gay rights bills, ranging from city and county ordinances (Remember Dade County? St. Paul? Wichita?), state laws, and federal legislation. On the other side, homophobes pushed for adoption of the Briggs Initiative, or Proposition Six, in California last fall and failed. Nearly the same bill, however, was enacted in Oklahoma last year (Oklahoma Statutes Title 70, Section 6-103.15) to force lesbian and gay male teachers from the schools there. Both these acts are almost certainly unconstitutional because they violate rights of free speech, free association, and privacy of both homosexuals and heterosexuals who wish to see lesbian and gay male citizens free to live their own lives.

Today, not only is the battle still undecided, there is so much smoke on the battleground that you can't even see where the lines are drawn. The battle shifts with every new court challenge, new ordinance or bill, whether from the right or from the left, every new article or speech. Perhaps the best that can be hoped for at this point is fast, accurate dispatches from the front lines.

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Gay M would like letters. Very lonely since lover's death last yr. Need warm, loving person for friendship. relationship not ruled out. Ray Barker 13910, P.O. Box 14-9-6, Boise Idaho 83707. (30)

WM wishes to correspond with sincere people. Will sincerely ans. all. James R. Tucker 049866, A-144T, P.O. Box 661, Bushnell, FL 33153. (30)

Bisexual, 22, 6'4", 162, brn hr, hazel e. Like basketball, football, baseball, art woodwork, reading. Am quiet, at-home type person, serving 26 yrs. Richard Kaszanek 057854 (72-116), P.O. Box 221, Raiford, FL 32083. (30)

6'4", 230, Taurus. Like Sports, art, music, weight lifting, body building. Would write to anyone. Race, religion no significance. Milvin Thomas, 140-534, Box 69, London, OH 43140 (30)

Black, 25, 5'11½", 174, really dig gay people, can't wait to get to know some. Dan Calhoun 046240, N-3-N-2, P.O. Box 747, Starke, FL 32091. (30)

5'7", 145, blnd h, bl e, hobbies: all water sports, stamp collecting. Johnny Gibson, 041622, E-20, P.O. Box 221, Raiford, FL 32083. (30)

Correspondence sought: Mark D: Behring 18895, Box 911, Sioux Falls, SD 57101.(31)

NOT FOR SALE!
The package is lt brn h; drk brn e. The contents is pure sexuality. On the market soon and can be yours for a letter. Elwood Lamar Albright 015526, Box 747, Starke, FL 32091. (31)

Lonely Inmate seeks correspondence from home state. 27, 5'9", 160, blk h, brn e. Must be sincere, send photo, will ans all. Herbert Anderson 151-920, P.O. Box 69, London, OH 43140. (30)

WM, 21, blnd h, bl e, 5'7", 135. I am gay and would like someone to correspond with. Wayne M. Chamberlain 056202, 64-109, P.O. Box 221, Raiford, FL 32083. (27)

BM, 23, 5'5", 130, would like to correspond with gay men and women. Earl Gray Selby, P.O. Box 2, 8366, ACH—337, Lansing, Kansas 66043. (27)

30, 5'11", 155, going to school at night, working toward BA, have A.A. & A.S. Love to run, read, play chess. Main hobby oil painting. Would like to correspond w/ intelligent, honest person. Donald Dozier, 037727, 64-222, Box 221, Raiford, FL 32083. (27)

25, single, blnd h, bl 3, med bld, 6'2", 180. Quiet, reflective, born in Berlin, Germany. Like reading, writing, weight-lifting, bike riding, swimming. Will ans all lets from sincere persons. Wm. T. Belville, 151-686, P.O. Box 5500, Chillicothe, OH 45601. (26)

WM, 26, 5'6", 140, brn h, bl 3. Attend Ohio U. thru mail, business maj. No one to write to me, desperate to hear frm someone on outside. Will ans all. Terry Croff 150-516, P.O. Box 511, Columbus, OH 43216. (26)

6'3", WM, 180, brn e, h. Nice lkng, would love to hear from all Interested and will ans all. Robert Lipham, D-056255, W.U. 1-51-1071, P.O. Box 221, Raiford, FL 32083. (27)

WM seeking correspondence w/someone who is sincere. Ronny Stacey 051803, P.O. Box 221, Raiford, FL 32083. (27)

White male, 26, 5'6", 147, brn h, hazel e. Love people, come from Massachusetts, want to hear especially from gay community. Robert S. Brouillett 851869, Box #1553, P.O. Box 1100, Avon Park, FL 33825. (27)

BM, 25, 6', very handsome. Lonely would like to correspond with some kind, serious person. Jackson Stallings 038415 (73-124), P.O. Box 221, Raiford, FL 32083. (28)

WM 25 wishes to correspond with open minded sincere people. Russ Jewitt 142-709, Box 511, Columbus, OH 43216. (28)

GWM, 26, 6'2", 160, brn h, hazel 3. Love swimming, caping, cooking, dancng, all music except jazz. Looking for gay males any age. Michael Butler 062025, W-3-S-7, P.O. Box 747, Starke, FL 32091. (28)

Young Italian male 24 would like to write someone who cares & needs someone to love like I do. No phonies please. Released in 11 mos, want lover, not playtoy. 5'8", 160, brn h & e. Carmen Albrerio A-044186, W-3-N-1, P.O. Box 747, Starke, FL 32091. (28)

BM, 27, oppressively lonely, will ans all promptly. Lewis Stubbs 057280, P.O. Box 221 (63-218), Raiford, FL 32083. (28)

5'9", 180, brn h & e, Scorpio. Would like to correspond w/anyone who "dare." Lanzon Ussery 033437, P.O. Box 747, Starke, FL 32091. (28)

GM sks correspondence w/other GM's. 5'5", 140, 28, blnd h, bl e. Will ans all. Dennis Pickle 044563, Q-2-W-1, P.O. Box 747, Starke, FL 32091. (28)

18, need friend to write to. Into swimming, weights, school. David Riggs, P.O. Box 1000-20632, Petersburg, VA 23803. (28)

WM, single, would like to correspond w/ open minded sincere people. Like all outdoor sports. Jack Covert 145-874, Box 511, Columbus, OH 43216. (28)

26, 6'1", 180, brn e, blk hr. Like reading, writing, digging people. Have brown belt in karate. Age, race no difference. Will ans all. Joe Willis Holley 040296, V-1-N-9, P.O. Box 747, Starke, FL 32091. (28)

25, 6'2", 175, love sports, would like to correspond with anyone who wishes. Gerald Delancey 026084 — A-18, P.O. Box 221, Raiford, FL 32083. (26)

I sk correspondence w/women 18-45, gays 20-40, would appreciate photo w/all letters. Will ans all right away. Richard McMillian 031972, 16-3203, P.O. Box 747, Starke, FL 32091. (27)

I am lonely and need someone carlng and understanding to correspond with. James Murphy 878321—140T, P.O. Box 667, Bushnell, FL 33513 (29)

In for life. Would like to write to anyone, particularly someone interested in the study of the law. 32, 6'7", love sports. William L. Leslie 058358, 72-218, P.O. Box 221, Raiford, FL 32083. (29)

Handsome, black M, 25, 5'9", 155, body-builder, seeking sincere, Intelligent, sensitive mate to establish meaningful, rewarding relationship. Parole in 6 mos. No phoneys. Send photo if poss, not nec. Seeking mate 18-40. Will ans all Immed. Leonard Leon Wilson, Jr., 143-701, P.O. Box 45699, Lucasville, OH 45699. (29)

ORGANIZATIONS

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Box 1043—Concord, NH 03301. 332-4440, 673-8348, 224-3785, 399-4927. A statewide lesbian organization, meeting the third Saturday of every month. Support, education and political action, since 1976.

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AFFIRMATION
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24 X-Country Skiing - 9 AM
24 Coffee House - Amateur Nite 8 PM
27 Arts & Crafts Nite - 8 PM

MAR
1 Education Committee Mtg. - 8 PM
1 Drop-In Center - 8-11 PM
3 Holistic Health Wkshop - 5-7 PM
3 Women's Dance \$1 BYOB - 9 PM
4 Steering Committee Mtg - 3-5 PM
5 Drop-In Center - 1-4 PM
5 "Coming Out Process" Grp
Introducing Mtg - 7-8 PM
6 Men's Connections -
Guest Speaker - 7:30-10 PM
6 Open Discussion of
"The Women's Room" - 8 PM
8 Fundraising Meeting - 7:30 PM
8 Drop-In Center - 8-11 PM
9 "Working Together" discussion
M & W — BYO Refreshments - 8 PM
10 Holistic Health Wkshp - 10 AM-12 PM
11 Self-Affirmation for Gay Men
Intro. Mtg. - 12-3 PM
11 Brunch at Somewhere M&W - 1 PM
12 "Coming Out" Intro - 7-8 PM
13 Gay Male Experience
Intro. Mtg. - 7:30-10 PM
14 Arts & Crafts Nite M&W - 8 PM
15 Education Committee Mtg. - 8 PM
15 Drop-In Center - 8-11 PM
17 Kung Fu Intro. M&W - 9-12 AM
18 Steering Committee Mtg. - 3-5 PM
18 IRISH AT HEART Dinner & Dance
M&W - Call for info, 227-4327

All of the above events are open to anyone interested. Call for info.

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VOLUNTEERS & STAFFERS NEEDED

BOSTON UNITARIAN UNIVERSALIST GAYS AND LESBIANS (BUUGL), an inclusive group of religious liberals working to provide opportunities for community building among lesbians and gay men, meets every Sunday evening at the Arlington St. Church, 355 Boylston St., at 7:00 p.m. Lesbians especially welcome. For more info call Bob Wheatley at 742-2100. (D49)

Metropolitan Community Church of Boston, services each Sunday at 7:00 p.m. (hymn sing 6:45), 131 Cambridge St., Boston (Old West Church). Edward T. Hougen, pastor. Office 523-7664. All persons are welcome.

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In New Jersey, the Gay Activist Alliance, Morris County meets every Monday at 8:30 p.m. using facilities of Unitarian Fellowship, Normandy Heights Rd., Morristown, NJ. Info: (201) 691-0388.

PUBLICATIONS

FOCUS, journal for gay women, needs contributors. If you write short fiction, essays of interest to lesbians, or poetry, please send it to FOCUS c/o DOB, 1151 Massachusetts Ave., Cambridge, MA 02138. There is no payment, but it is fun to see your work in print. and you do get free copies of the issues in which your work is published. Include SASE for return of material not accepted for publication. (c)

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CHEZ-EST
238 Columbus Blvd.
BANANA
148 West Service Rd.
EVERGREEN
Webster St.
(women)
NEW HAVEN
PARTNER'S
365 Crown St. (203) 624-5510
(separate women's room)
NOBODY'S FAULT
334 Whalley Ave.
DUNGEON
130 Crown St. (203) 776-6404
(leather & levis; men)
THE PUB CAFE
168 York (203) 789-8612
PARKWAY
1574 Chapel St. (203) 776-1608

NEW BRITAIN
THE OASIS
20 Chestnut St.

NEW LONDON
FRANK'S PLACE
9 Tilley St.
THE CORRAL
727 Bank St.
SALTY DOG
Pequot Ave.

NEW MILFORD
THE ANSWER CAFE
235 Danbury Rd. Rte. 7

WATERBURY
CLUB CAFE
384 W. Main St.

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THE BROOK
919 Boston Post Rd. East
(203) 226-6204
Vincent's Disco
925 State St. East

MAINE

AUGUSTA
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N. Belfast Ave. (Rte. 7)
(207) 622-4393
LEWISTON
BLUE SWAN
Canal St.
PORTLAND
PHOENIX
83 Oak St. (207) 773-5695
ONE WAY
10 Union Place
ROLAND'S TAVERN
413A Cumberland Ave.
(207) 772-9159

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252 Boylston St. 247-9308
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CARNIVAL LOUNGE
39 Boylston St. 338-7159
Dancing. Mixed.
CHAPS
27 Huntington Ave. 266-7778
Food. Men.
CLUB 76
76 Battery March St. 542-3377
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DARTS
271 Dartmouth St. 536-8200
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12 Wilson St., Allston 783-5701
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79 Broadway 338-7502
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NAPOLEON CLUB
52 Piedmont St. 338-7547
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PLAYLAND
21 Essex St.
Men (some Women)
119 MERRIMAC
119 Merrimac St. 523-8960
Dancing. Men. Tues.-Thurs. Buffet 9-11PM
SAINTS
(Call 354-8807) Women
SOMEWHERE
295 Franklin St. 423-7730
Disco Dancing. Mixed.
Sunday Brunch 12-2PM
SPORTER'S CAFE
228 Cambridge St.
Men. Movies Mon., 5PM
Sunday Brunch 3PM
TOGETHER
110 Boylston St.
Disco Dancing. Mixed.
1270
1270 Boylston St. 261-1257
Disco Dancing. Mixed (mostly Men)
TWELVE CARVER
12 Carver St.
Men

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44 Centre St.
(617) 588-9976

CAMBRIDGE
PARADISE
180 Massachusetts Ave. 864-4130
Talking, mostly Men

LOWELL
COSMOPOLITAN CAFE
511 Market St.

LYNN
FRAN'S PLACE
776 Washington St.
(617) 595-8961
MR. DOMINIC'S
34-36 Central Ave.
(617) 595-9051

NEW BEDFORD
FRIENDS AND LOVERS
145 N. Front St.
(617) 993-9436
THE MEETING PLACE
1447 Acushnet Ave.
(617) 994-7674
THE R&R CLUB
78 Covet St.
(617) 995-8247

NORTHAMPTON
THE GAYLA
Main St.

PROVINCETOWN
THE ATLANTIC HOUSE
Masonic Place
(617) 487-3821
THE CROWN AND ANCHOR
247 Commercial St.
THE TOWN HOUSE
291 Commercial St.
(617) 487-0292
MS. 247
247 Commercial St.
(Women)
THE PIED PIPER
193A Commercial St.
(617) 487-1527
(Women)
POST OFFICE CABARET
303 Commercial St.
(617) 487-0098

RANDOLPH
RANDOLPH COUNTRY CLUB
(617) 963-9809

SPRINGFIELD
THE FRONTIER
19 Pearl St.
THE PUB
382 Dwight St.
ARBOR LOUNGE
Washington St.

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DIROCCO'S CABARET
Frost Rd. (Rte. 3A)
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ISAIAH'S
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109 Eddy St.
1 A BOHEME
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THE TOWN AND COUNTRY CLUB
Farnum Pike (401) 231-1180

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THE HIGH ST. CAFE
281 High St. (401) 762-9740

VERMONT

BELLOWS FALLS
ANDREW'S INN
(802) 436-3966

BRATTLEBORO
FLAT ST. DISCO
(Gay crowd on Wed.)

CALENDAR

The deadline for Calendar Items is Tuesday at noon for the following issue.

24 sat

Boston — Lesbian and Gay Male Community Forum sponsored by Boston Lesbians and Gay Men Against the Right (BLAGMAR), featuring theatre ("Stone-well High Class of '69, 10th Year Reunion") and workshops: 1) Unity and division in the lesbian and gay male community: sex, race and class; 2) Gay culture: exploring the different ways we live our lives; 3) Links between the women's and gay liberation movements. 1 p.m. sharp 4:30 at the Arlington St. Church. Refreshments. Childcare provided. Info: 776-3340 or 661-8086.

25 sun

Cambridge, MA — D.O.B. will hold a pot-luck supper and Dutch Auction at the Old Cambridge Baptist Church. Bring things to auction off. \$1.50. 6 p.m. (D.O.B. is trying to start a softball team for this spring. Call Barb at 1-588-1014.

Cambridge, MA — Gay Folk Dancing, 12:30-3 p.m., Phillips Brooks House, Harvard Yard, 3rd floor.

Cambridge, MA — Film premiere of "We will not be beaten" about battered women sponsored by Radcliffe Union of Students as a benefit for Transition House refuge for battered women. 2 showings, 7:30 and 9 p.m. Childcare provided at 7:30 showing. Harvard Science Ctr. \$3.50 or what you can pay. Discussion following films and music. Ticket info: Somerville Women's Center, 623-9340 or Jane, 666-8829.

Boston — Unitarian Universalist Gays & Lesbians present Dr. Richard Pillard, practicing psychiatrist and faculty member at B.U. Med School, speaking on "Is Homosexuality Genetic?" at Arlington St. Church, Clarke Rm, 7:30pm. Discussion, refreshments.

Cambridge, MA — Arts & Crafts night at Clearspace, 485 Mass. Ave. Men & women; 8pm. 876-0215.

26 mon

Boston — Meeting of Lesbian & Gay Task Force of Natl. Assoc. of Social Workers. 7:30pm. Call Gary Drake, 566-6505. Meetings will be the last Monday of every month.

Cambridge, MA — Battered women film. See above; 25 sun.

Brattleboro, VT — Southern Vermont Gay Men are sponsoring a pot luck supper and social at the Common Ground Restaurant, 25 Elliot St. Everyone's welcome. BYOB. 7:30 p.m.

27 tues

Cambridge, MA — D.O.B. Older Women's Rap at 8 p.m., 1151 Mass. Ave. Info: 661-3633.

1 thurs

NYC — A social evening sponsored by West Side Discussion Group including disco and slow dancing, games, prizes, wine and cheese. \$3 donation. Unisex. 26 9th Ave. at 14th St. 8:30 p.m.

NYC — An evening with E.M. Broner, Jewish feminist visionary, presented by Gay Women's Alternative, Universalist Church, Central Park West at 76th St. 8pm. Info: 532-8669.

Cambridge, MA — Cambridge Women's Sch. begins registration, 3-7pm, for courses such as Women's History, Self-Defense, etc. Info: 492-4845.

2 fri

Greenville, NH — Men's Community Weekend. Discussions, music and workshops on power, myths of masculinity, men relating to other men, feminism and living androgyny. Fri. 9pm to Sun. 4pm. Cost on sliding scale \$40-\$80, children \$20. Another Place, Rt. 123. Info: David (603) 878-1510.

Providence, RI — Holly Near in concert. Tickets \$4 from Sarah Doyle Women's Ctr. (401) 863-2189.

3 sat

Boston — Camera and snowshoe outing at Ponkapuag Pond, Canton, MA with Chiltern Mt. Club. Info: Bob, 864-3821. Non-members \$2 contribution. All welcome.

Cambridge, MA — Clearspace offers a two-part Holistic Health Workshop. 485 Mass. Ave., 5-7pm. (2nd part Sat., Mar 10, 10am-noon.) \$2 donation.

Cambridge, MA — A women's dance at Clearspace, 485 Mass. Ave. BYOB. \$1 donation. 9pm. 876-0215.

New Haven, CT — Conn. Gay Task Force & New Haven chapter of NAM present "Word Is Out" at Davies Aud. (Becton Center), Grove & Prospect Sts., 2pm. Donation \$2. (Also showing on Sunday, March 4.)

4 sun

Cambridge, MA — Gay Academic Union presents Betty Berzon, psychotherapist & co-editor of forthcoming *Positively Gay*, speaking on "Developing a Positive Gay Identity," at Phillips Brooks House, Harvard. 4-6pm. Refreshments.

Cambridge, MA — Workshop for lesbians considering "motherhood" at Janus House, 21 Bay St. Call 648-2415 for info. \$2 donation asked.

Boston — Community Meeting on Racism at Harriet Tubman House, 566 Columbus Ave. Workshops and small group discussions. 2-5 p.m. Open to all women.

Boston — Chiltern Mountain Club is sponsoring a ski trip to Sugar Loaf Mountain in Maine, returning Wed., Mar. 7. Info: Call John at 275-1336.

Cambridge, MA — Red Bookstore presents Newbury St. Theatre with "Pushcart War," a play for young people & their friends. 3pm. Donation: \$1.25 or baked goods. 136 River St.

5 mon

New London, CT — Conn. Coll. Gay Community presents Barbara Gittings speaking on "Gay Rights: What Every Heterosexual Should Know" at Dana Hall, Connecticut College. 8pm. Free.

6 tues

Washington, DC — Gay Community Ctr. presents Leonard Graff, attorney, in its Spring Lecture Series. 1469 Church St. 8pm. 50c donation for non-members

Boston — Lesbian & Gay Pride Week Committee will meet to discuss how the week's activities in June can better meet the needs of working class and racial minorities and how to include a wider range of lesbians and gay males in the planning activities. All welcome. Harriet Tubman House, 566 Columbus Ave. (near Mass. Ave.). 7:30pm.

Boston — Boston Area Gay and Lesbian Schoolworkers present Robin McCormack, special assistant to the mayor, for a question and answer session. 355 Boylston, 7:30pm. Dignity.

Worcester, MA — Stonewall Organizing Committee will hold centering meeting for the Worcester Gay Community to plan Gay Pride Week at Another Way Drop-in Center, 2 Wellington St. 8pm. Info: 753-8360.

NYC — West Side Discussion Group, social wine & cheese party for women only at 26 Ninth Ave. at 14th St. 8:30pm. \$3.

7 wed

Boston — Artemis Productions presents Rashida Shah and Meg Christian in concert, Morse Aud., 602 Commonwealth Ave. Tickets available at New Words Bookstore, Amaranth Restaurant & Women's Exchange, all in Cambridge, \$4.50 suggested price. Free childcare, wheelies welcome, signed for the deaf. All are welcome.

8 thurs

Cambridge, MA — Amaranth presents Mary Daly, author of *GYN/ECOLOGY*, 134 Hampshire St. 8pm. \$3.

NYC — Gay Women's Alternative presents Ruby Rohrlich-Leavitt, Anthropologist, speaking on "The Rise of the State and Decline Women," at Universalist Church, Central Park West at 76th St. 8pm. All women welcome.

Mar. 9-11

NYC — National Gay Legal Conference — formal papers and workshops on aspects of "Strategy and Tactics of Gay Rights Litigation" and "The Professional and Public Role of the Gay Lawyer" New York University School of Law. Write: Lesbian and Gay Law Students, 33 Washington Sq. NY, NY. 10011.

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